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CONCISE
ENGLISH COMPOSITION

FOR HIGHER SECONDARY AND INTERMEDIATE CLASSES

Revised and Enlarged

According to the new syllabus of Secondary Education Board
Punjab and Karachi University
and
An Appendix containing Last Minute Revision of Paper A

by

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To

My Father

Sh. NASR ULLAH

Advocate

WHOSE *LOVE, GUIDANCE* AND PERSONAL EXAMPLE HAVE SHOWN ME THE WAY TO HARD AND SERIOUS WORK

PREFACE TO THE SECOND EDITION

I have great pleasure in presenting to the student community this second revised edition of the book. Many new features have been added to it. Urdu meanings of difficult words have been added for the convenience of students. This will help them in understanding the book better.

Two new chapters have been added to bring the book in accordance with the new syllabus. These are on "Transformation of Sentences" and "Comprehension." Exercises for translation have been graded so that the student many gradually move from easier to more difficult ones.

I hope it will now serve the student community much better than it did earlier.

SIALKOT : THE AUTHOR
14-8-58.

PREFACE TO THE FIRST EDITION

This text-book has been written to meet the demands of our college students. Their appallingly low standard of English has created an urgent necessity of bringing about a re-orientation of the mode of instruction of college students. This can be done if proper text-books are used by them and they get all the matter that they need for their examination in one comprehensive volume. An attempt has been made to do so in this book.

Grammar and correct use of words is the greatest problem that our students face when they write English. The first section of this book has been devoted to applied grammar which will go a long way to make the student conversant with modern English usage and the correct use of words.

Exercises have been provided at the end of each chapter. The students can gauge their understanding of the chapter by doing these exercises.

A collection of essays and letters has been provided to help those who need models and sufficient material for writing essays. There are a number of translation and precis exercises in the book but the students should never forget that even the best books are useless if they do not study them thoroughly and do not take pains to understand them.

SIALKOT:
August, 1956.

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CHAPTER I

PRONOUNS

In this chapter we will deal with some of the common difficulties which a student has to face in the use of different pronouns. An attempt is made to make the meaning of these common words as clear as possible and to distinguish them from other pronouns of the same class. The student is advised to use these words in his own sentences as much as he can.

We will only deal with those pronouns which are not clear to an average student in the Intermediate, so it should be remembered that the present list is not exhaustive ; it is only selective.

One, Ones.

One or *ones* is at times used in place of a noun. Whenever the noun for which it is used is in the plural form *ones* will be used ; whenever it is in the singular form *one* will take its place. Students usually use *one* in the place of both singular and plural nouns. This must be avoided.

Examples.

'Akram wrote a book last summer, but the *one* he wrote did not sell well.'

'There are twenty-two players in the field. The M.A.-O. College *ones* are wearing green shirts.'

One is often used to mean *any person* or *every person*. In such a case the most important fact to be remembered is, that if *one* is the subject to a verb then it must be followed by *one* and not *he* or *she*. Our students often make the mistake of beginning a sentence with *one* and ending with *he* or *she*. This leads to confusion.

Examples :

One should do *his* best and leave the rest to God. (*Incorrect*)

One should do *one's* best and leave the rest to God. (*Correct*)

Who, what, which.

These words have to be distinguished and used in their proper places. They are quite close to each other but they are not equivalents[1]. Let us see what they mean.

Who is used for a *person* or *persons*. Whenever we use the word, we mean 'the person who' or if it is used in an interrogative form it means 'Who is the person who——?'

'Who is there ?' means 'Who is the person who is there ?' It does not in any case refer to a thing or other object.

What means *the thing* or *things* and not *person* or *persons*.

'What is going on here ?' means 'What is the thing or work which is going on here ?'

'What you said is true' means 'The thing that you said is true.'

Which takes the place of the clause preceding it. It should not be confused with *who*, because *who* denotes person or persons ; *which* does not do so.

'The Germans fought to the last in the second World War *which* shows that they are a brave nation.' The word *which* in this sentence stands for the fact that 'The Germans fought to the last in the second World War.' So it is only there to save us from a repetition of a long sentence. It, therefore, stands for the whole clause that precedes it.

Which is also used where something has to be *selected* out of many.

1. مرادف - برابر کا -

'Which of the houses do you like?'

But here again *which* is used for things and not for men.

Whichever, whoever, whatever.

Whenever *ever* is added to a relative pronoun the meaning of the expression changes. It means all or total.

'*Whoever* drinks ten glasses of water at a time will get a prize.'

Here *whoever* is directed to all the persons who drink ten glasses of water. If a hundred people do so, all will get the above said prize.

'*Whatever* you do you can never win this match.'

Whatever is used here in the sense of 'All the things that can be done.' It means you may do all the things that can be done but you can never win this match.

'*Whichever* pencil you may choose, it will write well.'

Whichever is used here in the sense of making selection but it negatives that selection because it says that all possible selections will write well.

In the same manner **soever** can be added to a pronoun and the same results as given above will follow.

As.

This word is often used alone, by our students, whereas it can be used as a pronoun only when preceded by one of the following words, 'such,' 'as,' 'the same.'

'Swat is not *such* a tourists' paradise *as* you think.'

But if we say, 'Swat is not a tourists' paradise as you think' the sentence is incorrect because one of the three words must have preceded the word *as*.

The match was not good as we expected (*Incorrect*).

The match was not *as* good *as* we expected. (*Correct*).

This is not *the same* pen *as* mine. (*Correct*).

This pen is not as mine. (*Incorrect*).

Whenever you are in doubt the use of *as* or *that* as a relative pronoun, look at the sentence in which you want to use it. If the verb is expressed after the relative pronoun, the word *that* is used; but if the verb is implied, *as* will suit better. This is only a general rule and does not mean that any diversion[1] from it will make a sentence incorrect, but a beginner will do well to follow it.

'This is the same car *that* we *saw* in the Exhibition'.

'This pen is as good *as* mine (is).'

In the first sentence the verb *saw* is expressed after *that* whereas in the second sentence the verb is not expressed—it is only implied after the word *mine*.

You and me.

You and I is often used in place of *you and me*. The correct expression is 'you and me,' because whenever two pronouns are governed by a transitive verb or a proposition, and they are connected by the word *and*, they must both be in the objective case.

'Between you and me, he is a liar.'

The reason why people usually use 'I' for 'me' is that it is wrong to say 'It is me.' The correct expression is 'It is I.' By confusing the two expressions or by analogy[2] many people use the wrong word in the other expression and say 'You and I.' Usage may make a variation in a few cases but the general rule to be remembered is the one given above

1. دوسری طرف لے جانا - 2. ایک جیسا ہونا -

EXERCISES

Correct the following sentences, using correct pronouns where incorrect ones have been used.

1. He acts like you do.

2. I know a man whom, I think, will do the work.

3. I saw a lady on the road, which, I am sure, was your aunt.

4. Whichever you may do, you cannot win the match.

5. Whoever car you use, you can never win the race.

6. Your car is as my car.

7. He that takes my car will win the race.

8. You and I will take tea just now.

9. Which you are saying does not hold water.

10. Your coat is so good as mine.

11. If one goes to Karachi, he must see the Karachi port.

12. I shall sell my property to him whomever will pay me more money.

CHAPTER II

ADVERBS

We are familiar with the principle that adverbs are usually formed by the addition of 'ly' to the adjecttive. But some people try to use the method indiscriminately[1] to form adverbs. This is not very helpful, and the student must be warned against this habit. There are some adjectives which have been used as adverbs. They won their place in the language as such and, therefore, should not be disturbed or replaced by other words.

Examples :

' 'Tis *noble* spoken' in place of nobly.

' Ye travel heavily and *slow*' in place of slowly.

Now an attempt is being made by some people to add 'ly' to all such adverbs to give them the physical form of an adverb. If this is done indiscriminately it will lead to confusion, as will be clear from the following examples.

Free, Freely.

Both are adverbs. But *free* means one thing, *freely* another[1] and no effort can make their meaning one and the same. This will be clear from the following sentences : 'Tea was provided free at the ball.' This means that money was not charged for the tea provided at the ball. But when we say 'Tea was provided freely,' it only shows that it was given unstintedly[2] and with a free hand, though it might have been paid for.

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1. بے ربطی سے - بے اصولی سے - 2. بہت زیادہ - بے دریغ - کثیر

Similar is the case when the adverb *hardly* is used for *hard*. They are distinct adverbs with different meaning and when it is thought that *hardly* is an adverb formed from the adjective *hard* and so can be used where, in the past, *hard* was used as an adjective a great confusion arises.

Example :

'Pakistan trade was hit ***hard*** by the cease-fire in Korea.'

Here *hit hard* means *hit strongly* or *forcefully*.

'Pakistan was *hardly* affected by the Indian propaganda.'

The word *hardly* means very slightly or not at all. So it is evident that those adverbs which are already recognised as such, in spite of their adjective form, should not usually be disturbed by an addition of 'ly.' If it is done the new adverb may have a different meaning from the one it is meant to replace. The following are examples of such adverbs.

Direct, Directly ; Late, Lately ; Large, Largely First, Firstly ; Most, Mostly ; Fine, Finely ; High, Highly ; Low, Lowly ; Straight, Straightly.

Here are some of the common adverbs which are misunderstood by our students.

Little, a little.

The word *little* means the absence or negation of the thing to which it refers, whereas *a little* means the presence of the thing in small quantities or slightly So it is essential that an eye should be kept on the use of these words in composition, because one in place of another will change the meaning entirely.

Examples :

'*Little* did the world know that he will one day be a great general.'

Here *little* means a complete negation. The world did not know that he will one day be a great general.

'The soldier proceeded *a little* but soon ran back to his post.'

Here *a little* means that he had gone some distance though it was very slight.

Enough, too.

Enough signifies a proper limit or sufficiency in a thing or matter. Whereas *too* means going beyond the proper limit. *Enough* is, therefore, used in a good sense whereas *too* is used in a bad sense.

'He was good *enough* to help me.'

This sentence praises the person concerned ; but when we say,

'He was *too* good an officer,' we mean that he was not a good officer. Therefore, the sentence does not make sense.

So *too* should in no case be used where 'very,' 'much' or some other word showing abundance[1] has to be used. It suits only where any quality or quantity has exceeded the limits and on account of that has become bad or harmful.

Yes, no.

When answering questions, it is very important to see to the construction of a sentence because it depends on the fact whether you begin the sentence with *yes* or *no*. The rule is, whenever a sentence is begun with *yes* the following verb should be in the affirmative[2]. In other words the sentence should be a positive sentence. Whenever it begins with a *no* either the sentence should be negative or the verb following should be so.

Yes, I *went* to your house. (*Correct*).

Yes, I *did not* go to your house. (*Incorrect*).

1. کثرت - بہتات - 2. ہاں - تصدیقی

No, I *will go* to Karachi. (*Incorrect*).

No, I *will not go* to Karachi. (*Correct*).

Or

Yes, I *will go* to Karachi. (*Correct*).

Exercises

Insert correct adverbs or adverbial clauses in the following sentences.

1. We took——rest and proceeded further.
2. This picture is——beautiful.
3. He is——tired.
4. There is——tea in the tea-pot for all of us.
5. I have been working in the Mill——Thursday.
6. He was laid up with fever——three days.
7. ——what matters in the pleasure of a good day's sport.
8. People came from——to see the match.
9. They began to build up a good business——.
10. You should not say that——.
11. ——there is no likelihood of my going to England.
12. The cause of our success in business is that all our dealings have always been——.
13. He is——the best player in the team.
14. We have made no preparation——.
15. He will return to us——.

CHAPTER III

PREPOSITIONS

Prepositions are the greatest pitfall for a beginner as well as for an experienced writer. A preposition is a word placed before an object to show the relation it bears to something else. The object may be a noun, a pronoun, an adverb, a phrase or a noun clause. The prepositions which are commonly misused are discussed in this chapter. The student will do well to write sentences using these prepositions so that he may get a clear understanding of their proper use.

In, at.

These words when used in the case of towns or cities often create a difficulty. The general rule is, if it is a big city you are writing about, put *in* ; if it is a small town, use *at.*

Examples :

'I was *in* Karachi on the twenty-fourth.'

'He is *at* Gujrat.'

There is an exception to this rule. We use *in* for a place, whether big or small, when we are there. Thus when I am at Sialkot I say, 'There will be an interesting cricket match *in* Sialkot.'

When I am at Lahore, I say the same thing differently My words are, 'There will be an interesting cricket match *at* Sialkot.'

The reason for this difference is that when we are at a place, it seems big to us even when it is small.

For, from.

For signifies the direction in which movement takes place.

From shows the place from where the object in question has moved. It is independent of the direction to which it is moving.

Examples :

'He left for Lahore.'

'He was coming from Karachi.'

In the former sentence the movement is towards Lahore ; in the latter it is from Karachi but we did not know to which place the person is proceeding. The same is true of other senses in which these prepositions are used.

In, into.

In the case of *in* the thing has gone into something or some place but there is no motion at the time when the sentence is written. *Into* shows a state of motion towards the interior of a thing or place. *In* shows a state of rest ; *into* a state of motion.

Examples :

'There is a huge hall *in* the building.'

'When I went *into* the building I saw a huge hall.'

By, with.

By is used for the agent, whereas *with* marks the instrument with which a thing is done.

Examples :

'The cow was tied with a rope.'

'The dog was held by a man.'

In the former 'rope' is an instrument with which the cow is tied, in the latter 'man' is the agent who held th(dog.

Toward, to.

To shows a definite place which is the object of the motion, *towards* only shows the direction in which it moves and may not show the ultimate object to be reached.

Example :

'Akhtar went *towards* the college.'

Here Akhtar may be going to some place other than the college which happens to lie in the same direction as the college.

But when it is said, 'Akhtar is going to the college,' it is certain that the immediate object of his motion is to reach the college and no other place.

In, within.

In means that the event will happen at the end of a given period of time, whereas *within* shows that it will be in less time than the one given.

Example :

'Ismat will come *within* a week.'

Here Ismat will come in a period less than one week. He may come in six days, twenty-three hours and fifty-nine minutes, but not later than that.

'Talat will come *in* a week.'

This signifies that he will come at the close of the week. So even if he comes exactly at the end of the week the sentence is correct.

Since, from.

Since is always used with reference to a past event, *from* with reference to past, present or future.

Examples :

'He is running a temperature *since* Thursday.'

'He will begin preparing for the examination *from* today.'

Since, for.

Since refers to a specific point of time whereas *for* refers to a period of time.

Examples:

'He has been attending school *since the twentieth of April.*'

'Akbar has been lying ill *for two weeks.*'

In the former a particular date is given and in the latter a period of time, *i.e.*, two weeks.

The use of prepositions in the English language is arbitrary, so a student will do well to remember some of the important words and the prepositions that follow them. A collection is given below. The student should read the sentences in which they have been used and then make his own sentences using the same expressions.

Ability for. He has the necessary ability for doing this piece of work.

Abstinence from. Abstinence from wine will save you from many troubles.

Access to. He has access to the Governor.

In accordance with. The rule is in accordance with the principles of justice.

Acquaintance with. I made acquaintance with him at Murree.

Advantage of. Don't try to take advantage of your friend's weakness.

Advantage over. He gained an advantage over his opponents when he won the assembly election.

Antidote to. This medicine is an antidote to the poison he has taken.

Apology for. I apologised for entering his room without permission.

Or, I made an apology for entering his room without permission.

Attachment to. He was very much attached to his friend.

Or, He had a great attachment to his friend.

Bargain with (a man). He struck a bargain with Ahmad and bought his car.

Bargain for (a thing). He struck a bargain[1] for a car.

Blind to. He is blind to the faults of his son.

Care for. Somebody must care for him.

Care of. He offered to take care of Ahmad's books.

Cause of. The real cause of their quarrel was a loan of ten rupees, which Aslam refused to return.

Complaint against. Asghar made a complaint to his officer against his subordinates.

Contempt for. He showed contempt for all his poor relations at the gathering.

Contrast to. In contrast to him the other persons were quite cool at the moment.

Contribution to. He made a contribution of two hundred rupees to the Bengal Relief Fund.

Control over. He has no control over his children.

Conversation with. I had a long conversation with the Principal of the college.

Delight in. He finds great delight in going to the pictures.

Dependent on. All his poor relations are dependent on him.

Dislike of. He could not help showing his dislike of the company assembled there.

Duty to. You owe a duty[2] to your employer to tell him all the facts of the case.

Escape from. He escaped from punishment, although he had committed the crime.

---

1. سودا - 2. ذمہ داری

Exception to. This clause is an exception to the general rule of law.

Excuse for. Don't find excuses for coming late.

Fitness for. The Public Service Commission found him fit for the job.

Glance at. He glanced at the man and told him that he was not wanted there.

Grief at. He was struck with grief[1] at the death of his friend.

Heir to. He is an heir to a fortune.

Implication in. He was implicated in the case although he was innocent to the knowledge of all.

Inclination for. He had a great inclination[2] for music. (Noun)

Inclination to. He had a strong inclination to study. (Infinitive verb)

Interest in. He took great interest in the college activities.

Interference with. It never pays to interfere with other people's affairs.

Invitation to. He issued an invitation to all his friends to attend his marriage party.

Lecture on. The Professor delivered a lecture on the Western way of life.

Likeness to. He bears a great likeness to his brothers. (Similarity)

Likeness for. He has a great likeness for Western music. (Fondness)

Look at. He was looking at the paintings when I entered the room.

Match for. Aslam is no match for Akram in boxing.

---

1. صدمہ - غم 2. شوق و ذوق

Motive for. There must always be some motive for a crime.

Objection to. I have no objection[1] to your proposal.

Obligation to. I am obliged to you for this kind act.

Obstruction to. The accident caused a great obstruction[2] to the flow of traffic.

Offence against. Murder in an offence against society.

Offence at. He took offence at the insolence of his subordinate.

Opposition to. There is a strong opposition to Aslam in the District Board.

Partnership in. They were partners in a firm.

Partnership with. He entered into a partnership with Khwaja Nazeer.

Persistence in. He persisted[3] in his attempt to find a solution of the problem and ultimately succeeded.

Pity for. A good Muslim always feels pity for suffering humanity.

Popular with. He is very popular with his fellow-students.

Precaution against. One must take precaution against disease.

Prejudice against. The teacher is prejudiced against all ill-dressed students.

Proof of. He was acquitted because there was no proof of his guilt.

Proportion of. Milk-sellers mix water and milk in the proportion of one to three.

Preparation for. Aslam is preparing for the examination.

---

1. اعتراض ۔ 2. رکاوٹ ۔ 3. متواتر کوشش کرنا

Quarrel with. He is always quarrelling with his wife.

Quarrel between. No one can settle a quarrel between a husband and a wife.

Remedy for. Everyone except a doctor will tell you of a sure remedy for cold.

Reply to. I replied to his letter.

Reputation for. Ashraf has a reputation for honesty.

Request for. I made a request for an application form.

Respect for. The students of our college show a great respect for their Principal.

Responsibility for. He is not responsible for the delay caused by the post-office.

Result of. He was reinstated as a result of the enquiry.

Share of. He will get his share of profits at the close of the year.

Share with. I will share my lunch with you.

Surety for. He stood surety for the repayment of the loan.

Traitor to. He is a traitor to his country.

Want of. He asked me for a loan, because he was in want of money.

Warrant for. A warrant for his arrest was issued by the Magistrate.

Acceptable to. This proposition is not acceptable to me.

Accused of. Amjad was accused of murder but nothing could be proved against him.

Accustomed to. The Princes were not accustomed[1] to a hard life.

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1. عادی تھے ۔

Afraid of. He is terribly afraid of his enemies.

Alive to. He was alive to the dangers of entering into a business deal with strangers.

Angry at. He was very angry at the improper behaviour of one of the guests.

Angry with. He is angry with his son.

Ashamed of. He is ashamed of his failure to get good marks in the F. A. examination.

Abide by. He will have to abide by his promise.

Agree to. He agreed to my proposal.

Agree with. He agreed with me on this question.

Apologise for. He apologised[1] for his rudeness.

Apologise to. He apologised to Akram for the mistake made by him.

Apply to. He applied to the Principal for the grant of a scholarship.

Apply for. He applied for the medicine at the proper window.

Arrive at. He arrived at Sialkot in the evening.

Arrive in. He arrived in Pakistan in May last.

Ask for. I asked for pen and paper.

Ask from. I asked from the inquiry clerk whether I could see the manager or not.

Bent on. Akram is bent on[2] visiting Karachi this summer.

Begin with. To begin with, I will deal with conditions prevailing in the country.

Belong to. This pen belongs to Ismat.

Boast of. He is always boasting of his ability to manage people.

Borrow from. He borrowed a book from me.

---

1. معافی مانگنا ۔ 2. کسی بات پہ اڑ جانا ۔

Break into. The thief broke into the house.

Break with. He broke his partnership with Rafiq.

Call on. He called on me at ten o'clock.

Come across. I came across him on the roadside.

Come by. I came by this book at a second-hand book-shop.

Come of. Nothing will come of your attempt to talk me into your schemes.

Come to. After paying custom duty and other charges, the price comes to eighty rupees.

Comment on. He was asked to comment on the budget.

Converse with. He conversed with me about the shop that he wants to sell.

Correspond with. He has been corresponding with me for the last two years (writing to me).

Cure of. He was cured of his disease.

Count on. He was counting on his success in his latest business venture.

Confident of. Akbar is confident[1] of his success in the examination.

Convinced of. I am convinced of the guilt of the accused.

Deprived of. He was deprived of his share in the profit by the carelessness of his agents.

Different from. This book is different from the one that I left with you.

Due to. The crops were destroyed due to heavy rain.

Debar from. He was debbarred[2] from taking part in the contest.

Deliberate on. The Principle Committee is deliberating on the proposals made by the executive officer.

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1. کامل یقین ہے ۔ 2. روکا گیا ، محروم کر دیا گیا ۔

Die of. He died of cholera.

Disapprove of. He disapproved of Rehman's methods.

Employ in. He was employed in the education department.

Endorse with. He endorsed[1] the cheque with his signature.

Escape from. The criminal escaped from jail.

Enraged at. He was enraged at the deliberate defiance of his authority.

Exposed to. Don't expose yourself to unnecessary danger.

False to. He played false to his friends.

Or, He played his friends false.

Famous for. Sialkot is famous for its sports goods.

Fond of. He is fond[2] of music.

Free from. Asghar was found free from blame by the court by which he was tried.

Guilty of. He was found guilty of theft.

Fight for. We are prepared to fight for the liberation of Kashmir.

Get at. He got at the facts while looking through the file. (To find out).

Get over. He got over his losses in less than two years. (To recover from).

Get on with. She found it impossible to get on with her mother-in-law. (To live smoothly with).

Gifted with. He is gifted with a good voice.

Hear of. I heard of his success from his brother.

Impose on. He tries to impose on everybody. (Deceive).

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1. دستخط کیا ۔ 2. شوقین ۔

Inquire into. The Deputy Commissioner asked a Magistrate to inquire into the matter.

Introduce to. He introduced me to his friends.

Jealous of. He is jealous of his reputation.

Laugh at. What is there to laugh at ?

Lead to. This road leads to Anarkali.

Look after. He looked after the house when we were out. (Watched).

Look into. The Minister promised to look into the matter. (Look carefully).

Look for. I will look for the lost letter.

Made of. This bar is made of iron.

Stare at. He was staring[1] at the girl sitting on the opposite seat.

Stand by. One should always stand by one's friend. (Help).

Stand against. He stood against his enemies single-handed. (Oppose).

Sympathise with. Ahmad sympathised with his friend in his difficulties.

Tamper with. The clerks tried to tamper with the record.

Wait on. Great princes waited on Alexander the Great when he marched forward conquering country after country.

Wait for. They were waiting for the Prime Minister at the public meeting.

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1. گھورنا

Exercises

Insert prepositions or prepositional phrases in the following blanks.

1. He went——the house.

2. He is heir——the multimillionaire.

3. There was no motive——the crime.

4. He is a man——straw.

5. Akhtar and Asghar entered——a partnership——

6. The man stood——his friends——a crisis, but they took notice——his services. At last he decided not——support them.

7. I have not tampered——the documents left—— me. But he stared——me as if I had done something—— the file.

8. In the case——disagreement the whole matter will be opened once again.

9. All——you should go——Lahore.

10. The man who stood surety——you has gone—— Karachi. He was in want——money, but if he is accused ——want——faith he will not be able——face the world.

CHAPTER IV

CONJUNCTIONS

Here are some conjunctions which are often misused. They are discussed thoroughly so that the student may know when to use them and how to do so.

As well as. This conjunction is used where two things, persons or acts have a common quality. The point is to give emphasis to the thing first expressed and the verb goes with the thing so expressed. Thus :

'Ismat as well as you *is* naughty.' In the normal course 'you' is followed by 'are' but here the verb goes with the first noun expressed, *i.e.*, 'Ismat.'

Both . . . and. Two facts are expressed about the same object by the help of these conjunctions.

He is *both* a fool *and* a knave. The point, however, is that the fact which carries more weight or is to be stressed must come at the close of the sentence.

Because. This conjunction is used only when we are talking about the *cause* of a particular act or matter, and not when we refer to its purpose. For the latter, the conjunction used is *so that* or *in order that*. To understand this difference study the following examples :

Examples :

He worked hard *because* he may pass the examination. (*Incorrect*).

Here the cause of hard work is not to pass the examination. It is only the purpose for which he is working hard. So the correct expression will be :

He worked hard *so that* he might pass the examination. (*Correct*)

He did not come to school *because* he was ill. (*Correct*)

Here illness is the cause of his absence so the sentence is correct.

Not only . . . but. Whenever the expression *not only* is used it must be followed by *but* or *but also.*

Examples :

Not only Ismat *but also* Talat was there.

No sooner . . . than. This phrase is also complete only when it is used as a whole. The word *than* must follow *no sooner.* So

He had *no sooner* entered the car *that* it left. (*Incorrect*)

The sentence can only be correct when we say :

He had *no sooner* entered the car *than* it left.

Until, as long as, while These three expressions are distinct and their distinctive features must be clearly understood. When *until* is used, the reference is to time that has already passed. The writer is not looking at a particular period of time that has passed but at the point of time when the period of time ended. *As long as* and *while* refer to the period of time or the length of time for which a particular thing continues.

Examples :

'He was healthy *as long as* he was in the army.'

The reference is to the period of time.

'He was a weak little boy *until* he passed the matric examination.'

Until refers to the date when he passed his matric examination.

Until may also refer to a definite specified time in the future, or the time when something else happens.

'I will stay in Karachi *until* June 26th.'

'I will not go home *until* you give me the money.'

Indeed . . . but. The words must be used together. They are employed to bring out a contrast between two statements or facts.

Examples :

Akram was *indeed* a thief, *but* he was never caught. (*Correct*).

Akram was *indeed* a thief ; *yet* he was never caught. (*Incorrect*.)

Though......yet. When *yet* follows *though* it only means 'in spite of the fact stated.'

Examples :

'Though he is poor, yet he is honest.'

But there must be some degree of contrast between the facts in both parts to balance the sentence.

EXERCISES

Fill in the blanks in the following sentences :

1. He——you have taken part in the strike.
2. He had——entered the room——he saw a thief.
3. He was a problem child——he was seventeen.
4. He rushed to the room——he heard the call for help.
5. ——did he rob them——murdered the watchman.
6. ——you stay here, you will get all the comforts you need.
7. She asked him to help them——I was there.
8. ——you watch the match you will learn a lot.
9. He wept——he spoke at the meeting.
10. The house——we met him is now occupied by Aslam.
11. He had——gone to Lahore——he could not buy the goods he wanted.
12. We are prepared to accept defeat——we fail this time.
13. The moment I learn it, I——went to congratulate him.
14. Either you——your brother will have to go with me.
15. He worked very hard——he might get a first class.

CHAPTER V

THE ARTICLE

Articles are of two kinds—definite and indefinite. As there is nothing like an article in the Urdu language, our students very often do not understand the principle on which articles are used in the English language. In this chapter we will discuss different uses of the articles.

An article is put before a noun. But there are nouns which require no article. The general principle is that an abstract or general noun is not proceeded by an article.

Examples :

'Crime never pays.'

'Beauty is only skin-deep.'

In these sentences crime and beauty are abstract nouns and therefore no article is put before them.

The is called the definite[1] article.

It is put before a noun in the following cases :

(*a*) When the noun belongs to a general class and has to be particularised.

Examples :

'The examination finished today.'

Examination is a common noun. We cannot say which particular examination is meant, but when we put the word *the* before examination it is particularised. We know that a definite examination is being talked of ; and that examination has finished.

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1. قطعی ، غیر مبہم ، واضح -

Take another example to make it more clear.

'Man is mad.'

'The man is mad.'

Man is a common noun. So in the first sentence 'man' is a species, or all men are mad. The sentence is, therefore, foolish at its face, but *the* before the common noun man changes the aspect of the sentence. The man becomes a particular 'man' and that particular man is mad.

(*b*) When the noun is alone of its kind, *i.e.*, there is no other thing which can be given the same name.

Examples :

The sun, the moon, etc. Now the sun is one, for we don't know of any other sun. The same is true of the moon, at least for the layman.

(*c*) Whenever a common noun is separated from others of the same class by defining it. But the definition[1] should distinguish it from others ; a mere adjective added to the noun does not distinguish it sufficiently to require a definite article.

Example :

The man who takes the initiative[2] always succeeds.

Here the man who succeeds has been distinguished from all other men by defining him to be one who takes the initiative ; so the definite article is placed before man.

Whenever a superlative adjective is used with a noun, that brings the noun to the class where there is only one thing of that class. It, therefore, requires an article before it.

Examples :

'The best man.'

'The tallest tree.'

'The greatest achievement.'

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1. تعریف ۔ 2. آغاز ، کاروائی ، ابتدائی ۔

(*d*) Very often *the* is used because it suits the form of the sentence. When a noun is followed by *of* it is usually preceded by *the*. In this case there may be no need of particularising and there may be no other reason for the presence of the definite article, yet it is there because it is customary to put it there.

Examples :

'The glory and the freshness of the dream.'

'The density of population in Great Britain is 291 to the square mile.'

It must be remembered that the above statement does not mean that in all cases. When there is *of* after a noun it is preceded by a definite article. What is expressed above is that that ordinarily is the case ? The real test is to find out whether the noun in question has been used in a general or particular sense ; if in the latter the definite article should be there, otherwise not.

Examples :

'The men of our town are fools.'

'Men of our town are fools.'

Both the sentences are correct but there is a difference ; in the first sentence *the* has distinguished the men of a particular group whereas in the second it is a general statement made about all the 'men of our town.'

(*e*) *The* is also used to bring out a typical individual belonging to a class who is not considered as an individual but, in a vague manner, as a typical representative of his class.

Examples :

'The crow is very cunning.'

Here it is not a particular crow that is meant, but a typical crow who represents his species. Therefore, the sentence means that a typical crow is very cunning.

Similar is the case with expressions like 'the pen,' 'the sword,' etc.

Indefinite articles are **a** and **an**. An indefinite article is put before a noun which is individual but is not sufficiently particularised or distinguished from other things of the same kind.

Examples :

'A man was going along the street.'

'A man' shows that we know nothing about him to distinguish him from other men. All that we know is that he belongs to the human species.

'An owl was hooting.'

This owl is just an owl and nothing more is known about him which can show him as different from all other owls.

EXERCISES

Insert proper articles in the blanks, in the following passages.

1. As——men improved in health they began to talk more about——general situation, for though——radio news kept on dashing out encouragement,——fact that events were growing daily more serious could not be concealed from them.

2. ——more tired they became and——more arduous[1] and perilous——journey, ——more they grumbled at each other. At last they arrived at——inn. It was——small but neat place.

3. ——longer I looked——more I saw. One evening I looked down——. Caroline foothill country and saw ——hundred farm ponds staring up at me like——hundred bright eyes.

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1. ـ دشوار ، کٹھن

4. ——operator of such earth-moving equipment is to the man of yesterday what——jet pilot is to——boy on——bike.

5. He is like——light and——sweet disc of——sun, whose rays embrace——land and bind them in love. He makes——hands grow faint with love, and only——wicked, whose fate is directed below, have strong hands.

———

CHAPTER VI

PUNCTUATION

Punctuation is usually a problem for our students because of the elaborate[1] rules laid down in books of grammar. But on a perusal of modern writers we find that they do not follow these rules very strictly. The use of punctuation should, therefore, be governed by broad principles, which may be changed by the writer according to circumstances. The following are important punctuation marks that we will discuss one by one.

Full-stop or period (.).

This comes at the end of every complete sentence when it is neither an exclamatory sentence nor a question. The sentence is complete when, without any addition or explanation, it has a clear meaning.

Sentences should not be very long, because in that case often the meaning becomes involved and confusion follows. On the other hand, if the sentences are short, full-stops may recur very often, making the style jerky and telegraphic.

Full-stops are used at the end of abbreviations : B.A., M.A., LL.B., D.Litt., Hon.

Exercise

Punctuate the following passages with full-stops where necessary :

' It was a lovely place near Mazagaum the house was approached through grand old groves there were rustic seats here and there, and inviting grassy slopes where one could catch glimpses of the distant sea we were shown into a spacious hall where we took our places, with several other European guests, on divans arranged along the walls.'

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1. پیچیدہ -

The Comma (,).

The comma is a momentary stop. It does not break the sentence, it only gives a slight pause which distinguishes one part of a sentence from another. These are some general rules for putting in a comma :

(1) At the end of a clause or phrase.

Example :

'Even the most intelligent people, unless they have made a special study of India, can have no idea of the marked difference that exists between Brahmins and low caste Hindoos.'

(2) The comma may be used to separate a series of words, phrases or clauses.

Example :

'Her mouth, eyes, nose, and ears are rubbed with holy oil, and then touched with flame obtained from a sacrificial fire.'

(3) When a word is brought out of its natural place in a sentence, it is followed by a comma.

Example :

'Chaillot, which will promptly yield baked loaves, is not plundered.'

The main consideration, however, is that the comma should make the meaning clear. If the writer thinks that a comma at a particular place gives the sentence a degree of clarity which it otherwise lacks, he should put it there, otherwise not.

EXERCISES

(*a*) France so long shaken and wind-parched is probably at the right inflammable point. As for poor Curtius——who one grieves to think might be imperfectlv paid——he cannot make two words about his images.

(*b*) Surely except to a very hoping people there was not much to build upon. Yet what did they not build! The fact that the king has spoken that he has voluntarily come to speak how inexpressibly[1] encouraging?

The Semicolon (;).

The semicolon is stronger than the comma. But it is not used at the end of a sentence. The sense is not complete in a sentence which has the semicolon at its close. It is a link between sentences bearing on the same subject. It is used on the following occasion.

To give emphasis to different clauses. This is done by a longer pause which follows each of them. The result is that the listener has to wait for the next clause to come; and he has enough time to ponder[2] over what has been said.

Example:

'Behold him, the light thin man; cold but elastic, wiry, instinct with the pride of logic; passionless, or with but one passion, that of self-deceit.'

EXERCISES

Put a semicolon where necessary:

(1) King Louis has his new Ministry: mere popularities Old President Pompignan Necker, coming back in triumph and other such.

(2) The bodyguards file off, as we hunt giving and receiving shots drawing no lifeblood leaving boundless indignation.

The Colon (:)

The colon is a stop longer than the semicolon and shorter than the full-stop. It is used when the writer feels that though the subject remains the same, there is sufficient deviation[3] from the current of thought to require

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1. نا ممکن البیان ۔
2. غور کرنا ۔ سوچنا ۔
3. پرے ہٹنا ۔

a long break in the flow of language. It is very often used in place of *namely*, when an illustration or explanation is required.

Examples:

(*a*) The man is an idiot: his expression, dress, talk, all show him to be one.

(*b*) The sun's rim dips; the stars rush out:
At one stride comes the dark.

EXERCISES

Put in the colon or the semicolon where required.

(1) Arthur Young has witnessed the strangest scene Majesty walking unattended in the Tuileries Gardens and miscellaneous tricolour crowds, who cheer it, and reverently make way for it the very Queen commands at lowest respectful silence, regretful avoidance.

(2) Finance and Constitution, Law and Gospel this surely were work enough yet this is not all.

(3) For, alas, neither are the clergy, or the very noblesse what they should be and might be, when so menaced from without entire, undivided within.

Note of Interrogation or Question Mark (?)

A note of interrogation is used at the end of a direct question. It is not necessary that the question should be a sentence; it may end somewhere in the sentence. Care should be taken to distinguish questions in the direct form from questions in the indirect form. The latter are not questions at all because they are being reported to another person by the reporter without any expectation of a reply. So no question mark follows a question in indirect speech.

Examples:

'What is your name?'

Where the question ends in the middle of a sentence:

'What is he? that is none of your business.'

Indirect questions.

'He asked me what I was doing.'

EXERCISES

Insert a question mark when required :

You want to come in please do I was asked what was my name. How do you do.

What I will be the last man to say such a nasty thing.

Note of Exclamation (!)

A note of exclamation is used after words which show a sudden expression of strong emotions, in a few words.

' Hurrah ! We have won the match.'

' Oh ! What a magnificent sight.'

It may also be used at the end of a command or a wish, but the command or wish must have been expressed in a state of emotion.

'Go ! Get out of my sight ! I will not see thy face again.'

The Apostrophe (')

It is inserted to show that some letter or letters have been omitted : Hon'ble, don't. It may also be used to indicate the possessive case :

'Akbar's pencil.' 'Ahmad's book.'

In the latter case there is some difficulty. In case of singular nouns *'s* is added with ease except when the noun ends with an *s*. Many writers try to solve their difficulty by putting an apostrophe after the *s* (*s'*) which stands at the end of the word in place of an *'s*. As Jones' pencil. This is not correct. It would be better for the student to remember that an apostrophe *s* (*'s*) must follow in all such cases.

Some writers have tried to use *'s* to form plurals of proper nouns ending in *s* : Jones's, or of nouns ending in vowels as memento's, enigma's. This is not correct.

The student will do well to add an *s* or *es*, to make plurals of all such nouns, *i.e.*, 'Joneses' in place of 'Jones's.'

Another difficulty that usually arises is when a noun ending with *s* has to be made possessive case. Very often writers try to add an apostrophe in place of an *'s*. This is not the correct usage. You should not say 'Atlas' burden but 'Atlas's burden.'

EXERCISES

Correct the following if they are wrong :

She has intimacy[1] with two families—the Grimstones and the Gubbins's.

Mr. Glover deals with Herodotus' history.

After dinner I was asked by the Duchess' grand-daughter to join them at planchette.

Dashes (—)

It is very often used as a change from the comma or the semicolon and serves the same purpose as they do. One should be careful not to use it too much lest it become the only punctuation mark.

The Hyphen (-)

A hyphen is used to join two words so as to make one compound word. It is shorter in size than the dash and it affects only the two words which it joins without touching the construction of the sentence as a whole.

Examples :

Call-boy, milk-maid, etc.

Brackets ( )

They are used like dashes to explain something which is being said in the sentence but cannot be expressed in it satisfactorily[2]. It is also used in a sentence when a point cannot be brought home without an explanation being given of the significance of the words used.

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1. بے تکلفی - گہری دوستی - 2. تسلی بخش -

I waited for him to speak (but there is always a limit) and then I left the room.

Brackets should be used very sparingly because they break the continuity of the sentence and leave a feeling that extraneous matter has been introduced into the composition.

The Inverted Commas (" ")

These are used at the beginning and end of a quotation or direct narration.

Their use will be sufficiently explained in the chapter on Direct and Indirect Speech.

EXERCISES

(1) Punctuate the following passages :

Foraging about I found a bottle with some brandy left for Hands and for myself I routed out some biscuits some pickled fruit a great bunch of raisins and a piece of cheese. With them I came on deck put down my own stock behind the rudder head and well out of the coxwain's reach went forward to the water-breaker and had a good deep drink of water and then and not till then gave Hands the brandy.

(2) Yes yes remember now grumble[1] and groan[2] did I not say so did I not tell you when I warned you and said lay not your hand on the boy but who heard but you so now you have it his blood is exacted of us.

(3) Good day he said holding them out you will take them perhaps the admiral left them by mistake.

(4) The roaring increased few people spoke or made any sound except a heavy strained breathing that could be felt rather than heard a child whimpered[3] somewhere clear and shrill over the din.

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1. بڑبڑانا ۔ 2. تکلیف سے شور مچانا ۔ 3. بچے کا روں روں کرنا ۔

(5) Friends said he when you hear me give the signal st. george for merry england advance into the market place.

(6) The place where I was born and passed my days was an isle set in the caribbean sea some half hours rowing from the coast of cuba it was steep rugged and except for my fathers family and plantation uninhabited and left to nature.

CHAPTER VII

COMMON ERRORS

In the previous six chapters we have dealt with those expressions which are not properly understood by our students. They are the main cause of common errors[1] in English composition. So the student is advised to go through those six chapters with the greatest care, before studying this chapter.

There are, however, a few more difficulties which give rise to errors. We will consider them below.

1. **Tenses:**

(*a*) Whenever a sentence is to be corrected, it must be seen that the tense used is correct.

(*b*) When a sentence begins with past tense do not change over to present or future in the next clause. Past tense must be followed by past tense throughout a sentence.

2. **This, that:**

Always see to which word in the sentence this, that, these, those, etc., are related. Usually they are related by the student to the nearest noun. This is incorrect. They should only be related to the noun to which they point. Thus:

(*a*) These sort of men. (*Incorrect*)

(*b*) This sort of men. (*Correct*).

'These' is related to 'men' in (*a*) above, which is not correct. 'This' is the proper word, because it relates to 'sort of men' and not to 'men.'

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1. غلطیاں ۔

3. There should be a concord between a verb and its subject. For a singular subject the verb should be singular, for a plural subject it should be plural. This is quite simple, but trouble arises when a compound word is used which is singular in form but plural in meaning. Here a plural verb should be used.

Example :

(*a*) The working-class is in need of houses. (*Incorrect*)

(*b*) The working-class are in need of houses. (*Correct*)

At times a subject follows the verb, but by mistake the verb is related to some other word which precedes it.

Example :

(*a*) What interested us were the house. (*Incorrect*)

(*b*) What interested us was the house. (*Correct*)

Here the subject is 'house' and not 'us'. So the verb must be singular in form.

Another difficulty arises when the sentence begins with the word 'there'. This should be followed by the verb which suits the subject. But very often students use a singular verb after 'there' even when the subject is in plural form. This is incorrect.

Example :

(*a*) There is eleven members of this team. (*Incorect*)

(*b*) There are eleven members of this team. (*Correct*)

4. A superlative should be avoided when there are only two things to be compared. In such a case only comparative degree should be used.

Example :

(*a*) Of the two horses this is the best. (*Incorrect*)

(*b*) Of the two horses this is the better. (*Correct*)

5. **Each other, one another :**

'Each other' is used where there are only two persons ; 'one another' where there are more than two. Students sometimes use them *vice versa.*

Example :

(*a*) All the factory hands help each other. (*Incorrect*)

(*b*) All the factory hands help one another. (*Correct*)

6. **Split infinitives :**

So far as possible the split infinitive should be avoided, because it often changes the meaning of the sentence.

(*a*) I told him to eat his meals and go.

(*b*) I told him to go and eat his meals.

7. **Double negative :**

Double negative was used by Shakespeare in his plays. It is even now used in spoken English but in written language it is incorrect.

Example :

(*a*) I will not talk no nonsense. (*Incorrect*)

(*b*) I will not talk nonsense. (*Correct*)

8. The proper order of words should be strictly followed. Very often a sentence becomes ambiguous[1] because the words are misplaced in it.

Example :

(*a*) For sale, a piano, the property of a musician, with carved legs. (*Incorrect*)

The impression that the sentence gives is that the musician has carved legs, but the writer wants to convey that the piano has carved legs. He should, therefore, say :—

(*b*) For sale, a piano with carved legs which is the property of a musician. (*Correct*)

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1. مشکوک۔ غیر واضح ۔

Keeping these points in view, and having studied the first six chapters thoroughly, we are in a position to tackle the problem of correcting incorrect sentences. The student will do well if he studies the following pages thoroughly, and finds out reasons for each correction made.

Incorrect	*Correct*
1. Neither Jones nor Brown *are* ready.	1. Neither Jones nor Brown *is* ready.
2. Between you and *I*	2. Between you and *me*.
3. *Whom* do you think I am ?	3. *Who* do you think I am ?
4. I don't know *who* I can trust.	4. I don't know *whom* I can trust.
5. The *biggest* of the two.	5. The *bigger* of the two.
6. Each of them brought *their* wages.	6. Each of them brought *his* wages.
7. All the soldiers were beating *each other*.	7. All the soldiers were beating *one another*.
8. This man is different *to* that	8. This man is different *from* that.
9. Run *like* I do.	9. Run *as* I do.
10. You won't catch it *without* you run.	10. You won't catch it *unless* you run.
11. He gained *nothing* by it *nor* you.	11. *Neither* he nor you gained anything by it.
12. I am sure it was not *him*.	12. I am sure it was not *he*.
13. Let *you and I* shake hands.	13. Let *you and me* shake hands.
14. Nelson was greater than any sailor of his time.	14. Nelson was the greatest sailor of his time.

Incorrect	Correct
15. I don't like these sort of people.	15. I don't like this sort of people.
16. They were both fond of *one another*.	16. They were both fond of *each other*.
17. Recite the six *first lines* of "Paradise Lost."	17. Recite the *first six lines* of "Paradise Lost."
18. It was not right to cheer Caesar *like* the Romans did.	18. It was not right to cheer Caesar *as* the Romans did.
19. Neither of them opened *their* lips	19. Neither of them opened *his* lips.
20. Your gold and silver *is* cankered.	20. Your gold and silver *are* cankered.
21. Supposing you *was* me what would you do ?	21. If you *were* I, what would you do ?
22. I am not one of those who believe everything I hear.	22. I am not one of those who believe everything *they* hear.
23. It was no one but *he*.	23. It was no one but *him*.
24. He is unable either to do the work himself or get others to do it for him.	24. He is unable either to do the work himself or *to* get others to do it for him.
25. I *rarely go* there.	25. I *rarely, if ever, go* there.
26. I never saw him.	26. I have never seen him (at any time). *or* I did not see him (on a definite occasion).

Incorrect	*Correct*
27. He was punished *by the professor* and *the principal* of the college.	27. He was punished *by the professor* and *by the principal* of the college.
28. Tell me whether you will go to Gujrat *or* whether to Sialkot.	28. Tell me *whether* you will go to Gujrat *or* to Sialkot.
29. I met ***Mrs. Dr. Khan.***	29. I met ***Mrs. Khan.***
30. *Can* I go home now ?	30. *May* I go home now ?
31. He *laid* down on his bed.	31. He *lay* down on his bed.
32. You cannot get *passing marks* in English.	32. You cannot get *pass marks* in English.
33. Neither of them *were* there.	33. Neither of them *was* there.
34. You will not get *fishes* from this pond.	34. You will not get *fish* from this pond.
35. He has black *hairs*.	35. He has black *hair*.
36. We *parted with* each other at the Railway Station.	36. We *parted from* each other at the Railway Station.
37. Sweets were distributed between the boys after the sports.	37. Sweets were distributed among the boys after the sports.
38. Akram *as well as* his father were present.	38. Akram *and* his father were present. *or* Akram as well as his father, was present.
39. I congratulate you *for* your success in the examination.	39. I congratulate you *on* your success in the examination.

Incorrect	*Correct*
40. There is no such name *which* you mention in your letter.	40. There is no such name *as* you mention in your letter.
41. He *neither* went to Karachi *or* Lahore.	41. He went *neither* to Karachi *nor* to Lahore.
42. *Though* he is a fool, *but* he works hard.	42. *Though* he is a fool, *yet* he works hard.
43. He worked hard *but* he got through.	43. He worked hard and, *therefore*, he got through.
44. He said *that*, "I am going to help you."	44. He said, "I am going to help you."
45. He is *good in health* now.	45. He is *in good health* now.
46. He was writing *soon*.	46. He was writing *quickly*.
47. America was *invented* by Columbus.	47. America was *discovered* by Columbus.
48. The news *were* brought to him by a messenger.	48. The news *was* brought to him by a messenger.
49. I am *too* glad to see you.	49. I am *very* glad to see you.
50. He has been lying ill *from* Thursday.	50. He has been lying ill *since* Thursday.
51. He has *got* a *best* painting.	51. He has a *good* painting.
52. Asghar had just left *that* his brother arrived.	52. Asghar had just left *when* his brother arrived.
53. He has *son reading* in our college.	53. He has *a son studying* in our college.

Incorrect	*Correct*
54. I had *little* time, so I went to see him at his office.	54. I had *a little* time so I went to see him at his office.
55. He told him that he *is* going away.	55. He told him that he *was* going away.
56. How many *poetries* have you read so far ?	56. How many *poems* have you read so far ?
57. He *gives* no attention to his work.	57. He *pays* no attention to his work.
58. She is *the most best* student in the class.	58. She is *the best* student in the class.
59. History *remembers* us of the great deeds of our heroes.	59. History *reminds* us of the great deeds of our heroes.
60. He is the man *that* won the race.	60. He is the man *who* won the race.
61. This newspaper has *larger* circulation than any other.	61. This newspaper has *the largest* circulation of all.
62. I was *much* angry at that moment.	62. I was *very* angry at that moment.
63. He writes a *fair hand-writing.*	63. He writes *a fair hand.*
64. She married *with* Ismat.	64. She married Ismat.
65. I have obtained *job* in the factory.	65. I have obtained *a job* in the factory.
66. *Put upon* your clothes.	66. *Put on* your clothes.
67. He was sitting *into* the open.	67. He was sitting *in* the open.
68. He was *so* wise *as* his brother.	68. He was *as* wise *as* his brother.
69. He was looking at *sun.*	69. He was looking at *the sun.*

Incorrect	*Correct*
P. U. 1944	
70. When I entered the compartment there was no *place for* me.	70. When I entered the compartment, there was no *room for* me.
71. *These bad news* will create panic in the country.	71. *This bad news* will create panic in the country.
72. Please address the letter to Dr. John Smith, *Esq.*	72. Please address the letter to Dr. John Smith.
73. I request you not to cut Jones *in class.*	73. I request you not to cut Jones *in the class.*
74. If I fail in this, I will *give* the next examination.	74. If I fail in this, I will *take* the next examination.
P. U. 1945	
75. All kinds of good things *are existed* here.	75. All kinds of good things *exist* here.
76. Aeroplanes *carry out* letters and passengers from one place to another.	76. Aeroplanes *carry* letters and passengers from one place to another.
77. Every scientific invention has proved *much* harmful to *human than* beneficial.	77. Every scientific invention has proved *more* harmful to *humanity than* beneficial.
78. He never thought *that whether* there was any possibility of ending war.	78. He never thought *that there* was any possibility of ending the war.
79. Misfortunes when faced bravely and *manly* become less troublesome.	79. Misfortune when faced bravely and *manfully* become less troublesome.

Incorrect	*Correct*
P. U. 1946	
80. The speech he *gave* at the function was impressive.	80. The speech that he *delivered* at the function was impressive.
81. He cannot *pull on* with his wife.	81. He and his wife cannot *pull together*.
82. Cholera *is raging* in the town for over a month.	82. Cholera *has been* raging in the town for over a month.
83. A large majority of students *was* absent yesterday.	83. A large majority of students *were* absent yesterday.
84. Never in the history of India *there was* a greater man.	84. Never in the history of India was there so great a man.
P. U. 1947	
85. This result I much regretted and taught me a lesson for the future.	85. I regretted this result very much and it taught me a lesson for the future.
86. The firm has given a gift *to each* of *their* clerks.	86. The firm has given a gift to *every one* of *its* clerks.
87. I have obtained *my employment* in the office.	87. I have obtained a *job* in the office.
88. The schoolmaster and Inspector were present.	88. The schoolmaster and the Inspector were present.
89. Somebody told me, I forget whom.	89. Somebody, whom I forget, told me.

P. U. 1948

	Incorrect		*Correct*
90.	Passing through ten different cities, Lahore is the most active.	90.	On passing through ten different cities, we found Lahore to be the most active one.
91.	He will try to trace his experiences through *the year now passing* in *a few words.*	91.	He will try to trace *in a few words* his experiences through the *current year*.
92.	I have admired Mr. X's horse; he rides very well too.	92.	Mr. X rides very well and I admire his horse.
93.	You have ear-rings in your ears that had been your grand-mother's.	93.	You have in your ears, ear-rings that have been your grand-mother's.
94.	On talking to the man he was found to be an old soldier.	94.	When he talked to the man, he found him to be an old soldier.

P. U. 1949

	Incorrect		*Correct*
95.	I am one of those who cannot describe what I do not see.	95.	I am one of those who cannot describe what *they* do not see.
96.	After crossing the river the weather be-came clearer.	96.	After we had crossed the river, the weather became clearer.
67.	*Nothing but novels* please him.	97.	*Nothing else but novels please* him.
98.	I do not care fore *those* sort of things.	98.	I do not care for *that* sort of things.
99.	He invited me but I *denied* to go to his house.	99.	He invited me but I *refused* to go to his house.

Incorrect	*Correct*
P. U. 1950	
100. *Turn your glance* in the direction of the river.	100. *Look* in the direction of the river.
101. The master gave the boy an *advice*, which he refused.	101. The master gave the boy a *piece of advice*, which he refused *to follow*.
102. I shall open a *bank with* 5,000 rupees.	102. I shall open a *bank account* with 5,000 rupees.
103. You must go to the barber shop to have your hair cut *off*.	103. You must go to the barber's shop to have your hair cut.
104. When you buy something you must *bargain* the shopkeeper.	104. When you buy something you must *bargain with* the shopkeeper.
P. U. 1951	
105. I should like to congratulate you *for* your success in the examination.	105. I should like to congratulate you *on* your success in the examination.
106. He is both intelligent *as well as* diligent.	106. He is both intelligent *and* diligent.
107. I *laid* in bed till eight in the morming.	107. I *lay* in bed till eight in the morning.
108. He told me that he *is* waiting for me *since* a long time.	108. He told me that he *had been* waiting for me *for* long time.
109. He brought the article to the market which he wanted to sell.	109. He brought the article which he wanted to sell, to the market.

CHAPTER VIII

TRANSFORMATION OF SENTENCES

One can always say one thing in many different ways. So when a sentence is changed in such a way as to express its meaning in words other than those previously used, it is said to have been transformed. The point to be remembered by the student is that a transformed[1] sentence must give the same meaning as the original. It is only the form that is to be altered[2] and not the sense.

There are many ways of doing that. It can be done by changing the tone of the sentence, by making it assertive, interrogative or imperative. It can also be transformed by changing the voice or by changing direct into indirect speech and vice versa. Some of the examples of transformation are given in this chapter, which will guide the student to understand and appreciate what transformation means. He can then begin to work on his own. One thing to be remembered is that it will be wrong to think that a sentence can be transformed in all possible manners in which it can be put. The important thing is the sense that is to be conveyed. It sometimes happens that the sense can be conveyed only by one transformation and all others that may be possible do not convey the real meaning.

In such cases the student has to use his discretion[3] and has to judge which one will suit and should be put down. It should also be not lost sight of that a sentence may be transformed in many other ways than the few that are given here. The student will, by practice, find them and will come to know which one is most appropriate[4] in a particular case.

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1. تبدیل کیا ہؤا ۔
2. جو تبدیل کیا جاتا ہے ۔
3. عقل ، سمجھ ۔
4. موزوں ، مناسب ۔

These are the following ways of transforming sentences.

Change of Voice

Active voice gives a great importance to the doer of a thing. When it is intended that the doer should not be named, or when the writer does not want to give any great attention to him, he uses the passive voice. Thus whenever we have to change a sentence from active into passive, we change the object into the subject. Sometime we miss the doer of the action completely and talk about the thing done. This, of course, fixes the attention on the thing done and the focus is shifted away from the man who has done it.

Active. You have not done any service to me.

Passive. I have not been served by you.

In this case the subject has been made the object and vice versa.

Active. If one works hard, one can solve even the greatest problems.

Passive. Even the greatest problems can be solved by hard work.

In this case the subject has been completely removed and all the importance has been given to the act.

Active. You should take the attendance of the class.

Passive. The attendance of the class should now be taken.

Active. They all went to witness the match.

Passive. The match was witnessed by them all.

When the passive is transformed into active form, the student has usually to change the subject into the object and vice versa. But on some occasions there is no subject given. In such cases some word like the One, People, etc., is used to provide an object for the transformed sentence.

Passive. I have been teased by him.

Active. He has teased me.

In this case the subject has been made the object and vice versa for the transformation of the sentence.

Passive. What cannot be cured must be endured.

Active. If one cannot cure something he should endure it.

In this case there was no subject and the word 'one' has provided it.

EXERCISES

The student should transform the following sentences from active into passive form.

1. I have been harmed by him.

2. The judge has sentenced the prisoners to undergo seven years imprisonment.

3. One should always fight one's battles with courage.

4. He is the stronger of the two.

5. They should settle this matter between themselves.

6. The flowers are growing in the garden.

7. They have killed a cow.

8. A man has always to seek the friendship of others, if he wants to be successful.

9. We shall tell him that we do not want to have him around the house.

10. He begged that I should forgive him.

Change the following sentences from passive voice into active :—

1. The doctor should be called at once.

2. His car was destroyed by the bombs.

3. The dacoits were resisted by the police and the villagers.

4. The principal was obeyed by the students.

5. Greatness is achieved by hard work.

6. The war was lost because of treachery.

7. The murderer was hanged in the prison.

8. England was helped by U.S.A. in the second World War.

9. He was destroyed by his own follies.

10. Wealth should never be amassed[1] at the cost of one's health.

Sentences Containing Adverb 'Too'

He was too ill to walk.

He was so ill that he could not walk.

It is too hot to walk on the road.

It is so hot that one cannot walk on the road.

EXERCISES

1. You are too young to understand this problem.
2. It is too hot to move out.
3. The water is too cold for drinking.
4. He is too dishonest to be relied[2] upon.
5. She is too dirty to be brought into the room.
6. This car is too expensive[3] to be bought by me.
7. He is too delicate[4] to play foot-ball.
8. He is too angry to listen to sense.

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1. جمع کرنا ۔ 2. اعتبار کرنا ۔
3. مہنگی ۔ 4. کمزور، نازک ۔

Conditional Sentences

(1) Conditions can be expressed in many different ways. Some examples are given here for the perusal of the student[1].

Example :

I will go to Lahore if my father allows me to do so.

I will go to Lahore with the permission of my father.

I will not go to Lahore unless my father allows me to do so.

(2) Sometimes there are conjunctional phrases like 'In case', 'But that'.

These can be transformed by using the word 'if' or 'unless.'

Example :

In case he comes here, I will buy his car.

If he comes here I will buy his car.

But that he is ill, he would go to see the races.

Unless he is ill, he will go to see the races.

(3) An absolute participle can be replaced by a conjunction.

Example :

Supposing you are hungry you can have something to eat there.

If you are hungry you can have something to eat there.

(4) Sometimes the conjunction 'If' is understood in a sentence and can be added to it.

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1. طالب علم کے مطالعہ کے لئے۔

Example :

Should they come, please call me also.

If they should come, please call me also.

(5) The word 'But' is sometimes changed to 'If'.

Example :

But for your help, we would have been ruined.

If you had not helped us, we would have been ruined.

(6) The word 'If' is sometimes added to a sentence beginning with 'One more'.

Example :

One more attack, and the enemy would have given way.

If there had been one more attack the enemy would have given way.

Exercises

Transform the following sentences.

1. Are you tired of this work? then change over to something else.
2. If you work hard, you will succeed one day.
3. Had he been working he would have passed the examination.
4. Should he meet me on the road, I will give him a sound beating.
5. I will clean your room if you let me.
6. I will not work here unless they raise my salary.
7. But for your help there is no possibility for our rehabilitating[1] ourselves.
8. One more slip and he would have been lost for ever.

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1. دوباره آباد هونا -

9. Have you bought your ticket? then board the ship.

10. In case the officers do not object, I can arrange a dance show for the troops in the barracks.

Concessional and Contrasting Phrases

(1) The word 'though' may be changed to 'as'.

He is ill though he is fat.

Fat as he is, he is ill.

(2) The phrases 'at the same time' and 'all the same' can be transformed by the use of 'though' and 'yet'.

Example :

You are not far wrong, at the same time our contention is also not without force.

Though you are not far wrong yet our contention is also not without force.

(3) 'For all that' may also be transformed by the use of 'though' and 'yet'.

Example :

He will not invest his money for all that you may say to convince him that it is profitable.

Though you may say that it will be profitable yet he will not invest his money.

The phrase 'in spite of' can also be used here.

Example :

He will not invest his money in spite of all that you may tell him.

(4) The phrase 'notwithstanding' is also replaced by 'although'.

Example :

Notwithstanding all that he said I kept the money with me.

I kept the money with me, although he said all that.

(5) When the word 'if' is followed by an indicative clause, the sentence can be transformed by putting in 'although'.

Example :

If he went there, it was to stop others from doing so.

Although he went there, but it was to stop others from doing so.

(6) 'Indeed' and 'but' can always be replaced by 'although' and 'yet'.

Example :

He indeed suffered losses but they could never ruin him.

Although he suffered losses yet they could never ruin him.

(7) The words 'nevertheless' and 'none the less' can also be replaced by 'though' and 'yet.'

Example :

The fault did not lie with me, nevertheless I was sorry for the breach[1] that occurred.

Though the fault did not lie with me yet I was sorry for the breach that occurred.

EXERCISES

Transform the following sentences :

1. He is poor though he works very hard.

2. He is very naughty nevertheless he did not create any trouble at their party.

3. He is very naughty indeed but he was very nice to me.

4. If he left the party, he did so as a mark of resentment.

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1. تعلقات ٹوٹ جانا ۔

5. He left for Lahore, notwithstanding the advice of his father.

6. Admitting that he is no more popular, he might yet have won the election with the help of official pressure.

7. He was a strict man, but he was just all the same.

8. Though he is a great man yet he is mean.

Comparative Degrees

Comparative degrees can always be changed to bring about a transformation of sentences.

Examples :

Positive. He is as intelligent as you are.

Comparative. He is not more intelligent than you are.

Or

You are not more intellegent than he is.

In this case a positive statement is changed into a comparative one.

In the example that follows the same thing is said in positive, comparative and superlative degrees.

Examples :

Positive. No city in Pakistan is as big as Karachi.

Comparative. Karachi is bigger than all other cities in Pakistan.

Superlative. Karachi is the biggest city in Pakistan.

Exercises

Transform the following sentences :

1. He is the greatest leader in the country.
2. He is one of the best generals of the world.
3. This is the most beautiful garden in the city.
4. This boy is the abler of the two.
5. He is one of the top students of this college.

6. No other tree is as old as this.
7. No one in the country is as strong as he is.

Exclamatory and Assertive Sentences

Some exclamatory sentences can be transformed into assertive sentences.

Examples :

Exclamatory. O! What a horror was there !

Assertive. It was horrible.

Exclamatory. O ! What a grand sight !

Assertive. It was a grand sight.

Exclamatory. If I could win the lottery !

Assertive. I earnestly wish to win the lottery.

EXERCISES

Transform the following sentences :

1. O ! What a fall it was my countrymen !
2. If only we could stand together and fight !
3. What a lovely sight !
4. It is a beautiful colour.
5. I earnestly desire that I should stand first in the class.
6. O ! The beauty of the barren mountains !

Interrogative and Assertive Sentences

Certain interrogative sentences appear not because the person concerned wants to have information but because he wants to suggest an answer to the question. Thus he is making a statement rather than asking questions when he uses such a sentence.

In such cases a positive question means a negative suggestion and a negative question means a positive suggestion. The following examples will make it clear.

Examples :

Interrogative. Are we going to leave our country to the tyrants ?

Assertive. We are not going to leave our country to the tyrants.

Interrogative. Who could tolerate such oppression as this ?

Assertive. No one can tolerate such oppression.

Exercises

Transform the following sentences :

1. Who is going to stand this nonsense ?
2. Are we going to behave so irresponsibly as that ?
3. Is it human to be so cruel ?
4. Should one lose one's senses when one is happy ?
5. If you prick[1] us do we not bleed ?
6. You cannot make us behave so foolishly.
7. I cannot look on when my country is being ruined.
8. You will not like to see your brother murdered in your presence.
9. No one can be so cruel as to kill some one without any reason.
10. The beauties of nature cannot be described.

Negative and Affirmative

Sometimes negative sentences can be changed into affirmative sentences, without changing their sense.

Examples :

Negative. No one can be as great as he is.

Affirmative. He was greater than all others.

1. چبھونا -

Negative. His work cannot be lost sight of.

Affirmative. His work is so great that one must keep it in view.

Negative. No sooner did he leave the building than the bomb exploded.

Affirmative. As soon as he left the building the bomb exploded[1].

EXERCISES

Transform the following sentences :

1. Rich men are not always wise.

2. As soon as he became the manager of the firm he removed his enemies from their jobs.

3. No one can look on when his house is on fire.

4. Only hard working people succeed in the end.

5. No one will deny that Pakistan is doing her best to face her difficulties.

6. Never again will I dare to say anything that might offend you.

7. This book was meant for men who have a sharp intellect.

8. Whenever I see you, I am shocked at your ill-health.

9. You are not less foolish than he.

10. He tries all possible plans.

Substitution of One Part of Speech for Another

A sentence may be transformed into another by changing one of its leading words from one part of speech into another. Thus verbs, nouns, adjectives, adverbs, etc., can all be changed.

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1. پھٹ گیا ۔

Example:

Verb. Ismat and Talat differ greatly so far as their intelligence is concerned.

Noun. There is a great difference between Ismat and Talat so far as their intelligence is concerned.

Adverb. Ismat and Talat are differently constitued so far as their intelligence is concerned.

Adjective. The level of intelligence of Ismat is different from that of Talat.

EXERCISES

Transform the following sentences :

1. He carried away the girl forcibly.
2. The company gave us much pleasure.
3. He did it unknowingly.
4. What do you mean by such impertinence.[1]
5. The journey was not very expensive.
6. He is an unusually good speaker.
7. I sign this bond[2] with great reluctance.
8. It is quite evident that you have been misinformed[3].
9. He lead a regular life.
10. He treated them very generously.

Conversion of Sentences from Simple to Multiple Ones

Simple sentences can be converted into multiple ones by expanding[4] them. This is done by expanding words or phrases of a simple sentence into co-ordinate clauses. Some examples are given here to make the process clear to the student.

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1. گستاخی ۔ 2. تمسک ۔
3. غلط اطلاع دی گئی ہے ۔ 4. انہیں پھیلا کر ۔

Examples :

Simple. Notwithstanding what he said, he came to help me.

Multiple. He said all that to me, yet he came to help me.

Simple. Owing to financial difficulties[1] he closed his business.

Multiple. He had finacial difficulties, and so he closed his business.

Exercises

Transform the following sentences :

1. When he saw me he began to laugh.
2. He lived near my house, but was never a friend of mine.
3. They having left the place the tension[2] became less.
4. The parties having made up their quarrel[3] the police left the . . . . place.
5. Believing the prosecution evidence the judge convicted him.
6. He was made to leave the country on pain of death.[4]
7. Losing the battle, he came back to his castle.
8. He escaped punishment by confessing his guilt.
9. You must eat less to preserve your health[5].
10. He must serve for ten years before earning a pension under the rules.

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1. مالی مشکلات - 2. کھچاؤ - 3. صلح کرلی -
4. موت کے خوف سے - 5. صحت قائم رکھنے کے لئے -

Conversion of Multiple Sentences into Simple Ones

Multiple sentences can always be divided into simple sentences. The following examples will make it clear.

Examples :

1. *Multiple.* He not only came to dinner but was also very jolly.

Simple. Besides making a promise, he kept it.

2. *Multiple.* He must go to Karachi or he will not get the job.

Simple. He must go to Karachi to get a job.

Exercises

Transform the following sentences :

1. He went to Karachi, and got a contract.
2. He was much frightened but not much hurt.
3. The man requested his wife to accompany him and buy the clothes that she liked.
4. He looked at the beautiful flowers and chose two of them for his beloved.
5. He saw the beautiful scene and took some photographs of it.
7. The sun was shining and the water was falling down the cliff.
8. They were playing the music and were dancing to its tune.
9. They went into the hotel and took a cup of tea.
10. They pulled down the flag and tore it down.

Conversion of Simple Sentences into Complex Ones

Examples :

1. *Simple.* I am certain to go to Lahore on Saturday.

Complex. I am certain that I will go to Lahore on Saturday.

2. *Simple.* He bought his friend's table.

Complex. He bought the table that his friend had owned.

3. *Simple.* On reaching Lahore you shall go to Anarkali.

Complex. As soon as you reach Lahore, you shall go to Anarkali.

EXERCISES

Transform the following sentences :

1. I was glad to hear of your success.
2. He was arrested for having stolen the money.
3. He was found to have gone to Lahore.
4. He is certain of causing you great trouble.
5. He is a man of great and noble qualities.
6. They cannot give a correct explanation.
7. On reaching his school he went to the head master.
8. That was the act of a coward.
9. They forgot their past crimes.
10. Egypt was the first country to revolt against the West.
11. His offence was unpardonable[1].
12. In spite of his ability he failed in the examination.
13. With every new car produced, some old one goes off the road.
14. The forces having been defeated, the country surrendered.

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1. جسے معاف نہ کیا جا سکے۔

Conversion of Complex into Simple Sentences

This can be done in many different ways. A noun can be used for a noun clause in a complex sentence. Another way is to use an adjective for an adjective clause, and so forth.

Example:

Complex. It is sad that he failed in the examination.

Simple. His failure in the examination is sad.

Complex. Tell me when and where the incident occurred.

Simple. Tell me the time and place of the occurrence.

Complex. They soon remembered the suffering that they had undergone.

Simple. They soon remembered their past suffering.

Complex. I have no money that I may pay you.

Simple. I have no money to pay you.

EXERCISES

Transform the following sentences.

1. The police asked him to disclose when and where he was born.

2. We could not understand what the meaning of his letter was.

3. Even the political enemies of the Quaid admitted that what was said against him was not very true.

4. They are now prepared to admit that the charge against the criminal was groundless[1].

5. The fact that he is guilty was admitted by him.

6. You are not the man to say things that may in the end prove false.

---

1. بے بنیاد -

7. The thieves have hidden themselves in a house which is situated at some distance from human habitation.[1]

8. The plan was upset by the course that the mother took after the 1st of March.

9. My friend managed to play the tricks that the show-man played.

10. Baluchistan where coal has been found appears to be very rich in other minerals[2] as well.

Other means of transforming the complex sentences into simple ones are the following.

(*a*) By using preposition or prepositional phrase for an adverb clause.

Example:

Complex. She said that she had failed in the examination.

Simple. She is sad at having failed in the examination.

(*b*) By using participle.

Example:

Complex. As their forces have been destroyed victory is certain.

Simple. Their forces having been destroyed, victory is certain.

(*c*) By using a gerundial infinitive.

Example:

Complex. They were sorry when they saw him punished.

Simple. They were sorry to see him punished.

---

1. انسانی رہائش کی جگہ ۔ 2. دھات ۔

EXERCISES

Transform the following sentences.

1. He defended the city in a better way than any one else would have done.

2. We never looked on his face but we laughed on.

3. He spoke so well that we appreciated his point of view.

4. A time there was when England's griefs began.
   When every rood[1] of land maintained its man.

5. There is nothing in this world that one cannot do with hard work and perseverence.

6. I am sorry if I have caused you pain and have made it difficult for you to succeed in life.

7. He became so rich from his poor state, that people began to feel suspicious.

8. We were much distressed at his words, not because we feared he had spoken an untruth, but because we thought that he had lost his senses.

Conversion of Multiple Sentences to Complex Ones

As a rule in a multiple sentence the second co-ordinate clause is always the most important one. It is this clause that completes the sense of the sentence. So when a multiple sentence is to be transformed into a complex one, the second clause should be made the principal one and the other one should be made subordinate to it.

Example :

Multiple. Go to Lahore, and you will get work to do.

Complex. If you go to Lahore, you will get work to do.

Multiple. Stop that noise, or I will turn you out of the room.

---

1. قطه زمین جو چوتهائی ایکڑ کے برابر هو ـ

Complex. Unless you stop that noise, I will turn you out of the room.

Multiple. He was a brave man, but he lost the battle.

Complex. He lost the battle although he was a brave man.

Multiple. He was very brave and, therefore, he resisted the thieves.

Complex. He resisted the thieves because he was very brave.

EXERCISES

Transform the following sentences.

1. Send the prisoner to court and I will examine him.

2. Let the boy come to Lahore, and I will get him a job.

3 He did not go to Gujrat otherwise he would have been punished.

4. All odds were against him, nevertheless he succeeded.

5. They were victorious but not proud.

6. I am almost certain to fail in the examination, so it is of no use to appear in the examination.

7. The prisoner has never committed an offence before this, he shall, therefore, be let off this time.

8. His businese failed and he became a pauper.[1]

9. Ask no questions and you will hear no lies.

10. You must be careful about your luggage or you will lose it.

Conversion of Complex Sentences to Multiple Ones

As has been explained in the introduction to the last set the principal clause in a complex sentence is more impor-

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1. کنگال -

tant than the subordinate clause. Therefore, when a complex sentence is transformed into a multiple sentence, the principal clause should be placed last and the subordinate clause before it.

Examples :

Complex. He is brave, though poor.

Multiple. He is poor but brave.

Complex. I have sold the pen that I had bought.

Multiple. I had bought a pen, but I have sold it.

Exercises

Transform the following sentences :

1. I must have a sign board on my shop as other's have.

2. If you were my student, I would teach you to write in a better hand.

3. If I had helped him when his business failed, he would have come to my aid now.

4. The thief ran away as soon as he saw the policeman.

5. If he works hard, he would succeed one day.

6. I will strike when the iron is hot.

7. However much I may like to go to the pictures, but I have no time and I cannot go.

8. If what he said about it was true, he did not act upon it, and that caused his failure.

Interchange of Principal and Subordinate Clauses

Sometimes the principal and the subordinate clauses can be interchanged to transform a sentence. But the student should keep this fact in view that usually the writer uses the principal clause to say the most important thing that he wants to convey in a sentence. He does not attach any great importance to the subordinate clause. So

if the clauses are interchanged the sense might be completely changed. The student should, therefore, always see to it before the transformation, that the two clauses are so inter-dependent[1] that their transplantation[2] would not cause any change in the meaning of the sentence.

The following examples will make it clear.

(*a*) He wants to earn money, and is not interested in the means that he adopts for doing so.

(*b*) He is not interested in the means that he adopts for earning the money that he wants.

(*a*) He never started doing anything which he did not complete.

(*b*) He always completed whatever he started doing.

Exercises

Transform the following sentences:

1. No sooner did he pass the examination than he left for England.

2. I bought a new car and then rode in it to Murree.

3. You have succeeded in doing what many others would have not dared to touch.

4. Be careful in touching the live electric wire, lest you receive a shock.

5. No one will inform you about this matter unless you try your best to discover it yourself.

6. I looked at the headmaster very meekly and he forgave me.

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1. ایک دوسرے پر منحصر ۔

2. ایک جگہ سے دوسری جگہ لے جانا ۔

CHAPTER IX

DIRECT AND INDIRECT NARRATION

There are two ways of reporting what somebody has said. They are :

(*a*) By repeating[1] the very words of the original speech. This is called *Direct Narration* or *Direct Speech.*

(*b*) By giving the substance of the original speech in the words of the reporter. This is called *Indirect Narration.*

Direct Narration

In Direct Narration, we notice that there are two parts of a sentence. The first part, which introduces the person reported, is called the *Reporting Verb* and the second part, in which the words of the original speech are repeated, is called *Reported Speech.*

Example :

Akbar said, "You are a wise man." Here 'Akbar said' is the reporting verb, and 'You are a wise man,' is the reported speech.

The reported speech is always put in inverted commas ("   "). The word 'that' does not appear after the reporting verb and before the reported speech.

Indirect Narration

When a person tries to express in his own words what somebody else has said there is bound to be some change in the tense used, and the personal pronouns employed in the original or direct speech. The following rules govern these changes.

1. The form of the reporting verb may change but its tense never changes.

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1. دهرانا ـ

Example :

Direct. Salima said, "What are you doing here ?"

Indirect. Salima inquired of him what he was doing.

Here 'said' has been changed into 'inquired' which shows that Salima was asking a question, but the tense has not been changed.

2. Whenever direct narration is changed into indirect narration the inverted commas disappear.

3. If the reporting verb is in the present or future tense, the tense of the reported speech remains what it is. It does not change.

Direct. He says, "You are a naughty boy."

Indirect. He says to him that he is a naughty boy.

Direct. He has said, "My friends have betrayed me."

Indirect. He has said that his friends have betrayed[1] him.

Direct. You will say, "I am going to Karachi."

Indirect. You will say that you are going to Karachi.

Direct. He will say, "Akram was a fool and will remain one."

Indirect. He will say that Akram was a fool and will remain one.

4. If the reporting verb is a past tense then the following changes will take place in the reported speech.

(*a*) Present tense must be changed to its corresponding past form.

Examples :

Direct. He said, "My friend *is* ill."

Indirect. He said that his friend *was* ill.

Direct. He said, "*I am running* fever for the *last* two days."

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1. دھوکا دیا ہے ۔

Indirect. He said that he *was running* fever for the *previous* two days.

Direct. He said, "I *will* go to Karachi *to-morrow.*"

Indirect. He said that he *would* go to Karachi the *next day*.

Direct. He said, "We may take up the matter with the Indian Government."

Indirect. He said that they might take up the matter with the Indian Government.

Direct. He said, "Nazo *has come* to Lahore for a week."

Indirect He said that "Nazo *had come* to Lahore for a week".

Direct. He said, "My friends *have been* coming to see me during my illness."

Indirect. He said that his friends *had been* coming to see him during his illness.

Direct. He said, "The man who *has* fired on the policeman *will be* arrested."

Indirect. He said that the man who *had* fired on the policeman *would be* arrested.

(*b*) If the reporting verb is in the past tense, then the *past indefinite* of the reported speech will be changed into *past perfect*.

Direct. He said, "The train *reached* Lahore half an hour late."

Indirect. He said that the train *had reached* Lahore half an hour late.

Direct. He said, "The rain *fell* yesterday."

Indirect. He said that the rain *had fallen* yesterday.

(*c*) If the reporting verb is in the past tense, and the reported speech is in past continuous, change the tense of the latter into past perfect continuous.

Examples:

Direct. Talat said, "Ismat *was going* to school."

Indirect. Talat said, Ismat *had been going* to school.

Was going, which is past continuous, has been changed into *had been going* which is corresponding past perfect continuous.

EXCEPTION. There is one exception to the rules given above[1]. If a universal truth has been expressed in the reported speech, and the reporting verb is in the past tense, the reported speech is not changed to the corresponing past tense.

Examples:

Direct. Noor Jahan said, "Man is mortal."

Indirect. Noor Jahan said that man is mortal.

Direct. The teacher said, "The Sun rises in the East and sets in the West."

Indirect. The teacher said that the Sun rises in the East and sets in the West.

Direct. Ahmad said, "Man is the best of God's creation."

Indirect. Ahmad said that man is the best of God's creation.

Direct. Gul Khan said, "God is great. He made the world and all beautiful things that we see."

Indirect. Gul Khan said that God is great. He made the world and all beautiful things that we see.

Now, having seen all the changes that take place in the verb of the reported speech, when the reporting verb is in the past tense, we go on to other changes that take place in the sentence when it is changed from direct to indirect.

(1) All those expressions which show that a thing is near, are changed into expressions which show that it is at a distance.

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1. اس اصول کی زد سے باہر ایک چیز ہے -

Examples:

Ago into *before*
Come into *go*
Hence into *thence*
Here into *then*
Hither into *thither*
Now into *there*
This into *that*
Thus into *so*
To-day into *that day*
To-morrow into *next day*
Yesterday into *the previous day*

EXCEPTION. If the thing to which the reported speech refers is within sight or is exhibited when the speech is reported, then the expressions showing nearness are not changed into those showing distance.

Examples :

Direct. He said, "I will go away now."

Indirect. He said that he would go away then.

Direct. Amjad said, "I will come to see you to-morrow."

Indirect. Amjad said that he would come to see me the next day.

Direct. Akhtar said, "We saw a horrible sight last night."

Indirect. Akhtar said that they had seen a horrible sight the previous night.

Direct. Ismat said, "They will come to Sialkot to-morrow morning."

Indirect. Ismat said that they would go to Sialkot the next morning.

Direct. Ashraf said, "We were ***searching*** for you since *yesterday*."

Indirect. Ashraf said that he ***had been searching*** for him since the ***previous day***.

Examples of the exception :

Direct. Karim said, "I bought *this* car for fourteen thousand rupees."

If the car is standing before the person who is reporting the speech, the indirect speech will be :

Indirect. Karim said that he had bought *this* car for fourteen thousand rupees.

But if the car is not there, the indirect speech will be :

Indirect. Karim said that he had bought that car for fourteen thousand rupees.

So far we have dealt only with those cases where reported speech changes with the tense of the reporting verb. But at times the reported speech is such that we have to change the reporting verb in such a way as to express the mood or demeanour[1] of the person reported. This happens in the following cases.

(1) Whenever reported speech contains an exclamation of joy, sorrow or wonder it is not repeated in the reported speech. Its place is taken by a corresponding expression in the reporting verb. This expression must give information regarding the mood or demeanour of the person reported.

Examples :

Direct. The players shouted "Hurrah ! We have won the match."

Indirect. The players exclaimed with joy that they had won the match.

Direct. He said, "Alas ! I have lost the battle."

Indirect. He confessed with regret that he had lost the battle.

Direct. The Principal said, "May you all be successful in life."

Indirect. The Principal prayed to God that they all might be successful in life.

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1. برتاؤ - روش - سلوک - وضع -

(2) When the reported speech is a question then *say* or *tell* of the reporting verb is changed into *ask* or *inquire* in the indirect speech because these words express the attitude of the person reported.

Examples:

Direct. Ahmad said to Tom, "What are your current duties in the office?"

Indirect. Ahmad inquired of Tom what where his current duties in the office.

Direct. The policeman said to me, "Why are you not carrying a light?"

Indirect. The policeman demanded of me why I was not carrying a light.

Direct. Akbar said to his son, "Where have you been since yesterday?"

Indirect. Akbar inquired from his son where he had been since the previous day.

Direct. Talat said to Ismat, "Why do you dance around the house when you are weeping?"

Indirect. Talat inquired of Ismat why did he dance around the house when he was weeping.

When reported speech is imperative[1] then *say* or *tell* in the reporting verb is changed to some verb corresponding to the state of mind of the person reported.

An imperative may be a command, a precept, or a request. In this case the change is also made in the infinitive. Thus we change:

Go into *to go.*
Eat into *to eat.*
Work into *to work.*

Examples:

Direct. Khurshid said to his friends, "*Don't bother* me, I have a headache."

1. لازمی - امر کا صیغہ -

Indirect. Khurshid requested his friends ***not to bother*** him because he had a headache.

Direct. Afzal said to his son, "If you want to be successful in life, work hard."

Indirect. Afzal advised his son that if he wanted to be successful in life he should work hard.

Direct. Ahmad said to his servant, "Don't leave the house to-day."

Indirect Ahmad ordered his servant that he should not leave the house that day.

Direct. He said to his patron, " I am very sory, please forgive me this oversight."

Indirect. He begged his patron to forgive him that oversight.

Direct. The Professor said to the students, "Don't make a noise."

Indirect. The Professor forbade[1] the students to make a noise.

EXERCISES

Change the following passages from Direct to Indirect Speech.

1. The King said, "We have had many troubles together in these past months, brother, and it is possible that you have thought we had turned from you. I do not speak for all the men of the six nations—but those in the Mohawk castles are your friends. We are your friends and brothers. In proof of this, we have come to take you to New York, as we hear you are going there. We will take you ourselves to the great city on the big water and guard you well."

2. "That, too, is a relief of itself," Delancy sighed again. "I am caught in a cruel dilemma. As you know, I have been considered the champion of the people, of the

1. منع کیا -

Assembly, against the evils of the Royal Prerogative. On the one hand, I must somehow retain[1] the confidence of the people who supported me to my present position, but on the other, I am charged officially in that position to support measures and take measures that I am certain will never be accepted by the Assembly."

3. "The Russians are now what they have been all along, my dear young lady ; they are self-seekers, and will play fast and loose with us, as they have done before. I mistrust the Russians, and look with something like dread upon an Anglo-Russian alliance ; in their hearts the Russians dislike the English as much as they dislike the French, and will gladly entrap us[2] into a difficult situation. Besides, Bonaparte has his agents in every Russian centre ; even Russian Princes," he added meaningly, "are not above being tampered with, and Bonaparte's genius for intrigue[3] is as great as his genius for war."

4. "There is no need for a Jew to run, for losing his life or for raising tumult, by going to the Italian quarters. I have sent my servant there, and he is shrewd enough to find out what may be found out ; and his risk will not be great, for he is a child of the London pavement, and those Arabs of London know how to make the Italians keep their hands from the handles of their knives."

5. The lady doctor wrote to Gandiji, "Just a few lines to tell you that I sent you yesterday a parcel of a diamond ring and a pair of ear-rings, which were given to me about twelve years ago in remembrance[4] of service in the palace, when an heir was born to the Raja. It grieved me much when the Raja did not invite you to his palace when you passed by, and I was told that it was due to the fear of Government. You can imagine my feeling when after your visit I looked at these jewels. I used to be proud of them but now, when I looked at them, bitterness

1. اپنے پاس رکھنا ۔ 2. ہمیں پھنسائیں گے ۔
3. منصوبہ ۔ سازش ۔ 4. یادگار ۔

rose in my breast and then it turned into deep sympathy for the starving[1] millions, about whom you spoke when you were here.

6. "Dr. Wassell," said the President in a broadcast speech to the nation, "remained with these men, knowing that he would be captured by the enemy. But he decided to make a desperate attempt to get the men out of Java. He asked each of them if he wished to take the chance, and every one agreed. He first had to get the twelve men to the sea-coast. The men were suffering severely, but Dr. Wassell kept them alive by his skill and inspired them by his own courage. As the official report said, Dr. Wassell was 'almost a Christ-like shepherd devoted to his flock'."

7. The nurse said, "It has always seemed to me a major tragedy[2] that so many people go through life haunted by the fear of death—only to find when it comes that it is as natural as life itself. For very few are afraid to die when they get to the very end. In all my experience only one seemed to feel any terror and she was a woman who had done her sister a great wrong."

8. The man said, "I pulled up by the side of the road. After the hymn someone gave a talk on forgiveness.[3] I don't know how long I sat there. I finally decided to go back home, but I had learnt a lot from it."

9. Stanton said, "We seek no indulgence from our opponents. We have no intention of having more than two agreements on our side. We could not think of violating the usage of the court. I would rather forego the argument that I have come fully prepared to make than be a party to such an impropriety."

10. Lederman says, "He was marvellous, and with Lee handling him there was nothing a human actor could do, that we could not get out of that dog. We

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1. فاقہ زدہ - 2. بڑا المیہ - 3. معافی -

would tell Lee what we wanted for the next scene, Lee would tell the dog and would get it, often the first time."

Change the following passages from Indirect to Direct Speech.

1. He proclaimed that war would be waged by the forces of law against traffic violators ; every lawful means would be used to arrest offenders. That would include the use of unmarked police cars, plain clothes policemen, and spotter aeroplanes. He further said that most men obeyed rules in the presence of officers, but they were careless when none was around.

2. Hellen Keller's teacher told her that she should keep on learning, whatever might happen. She continued, that each time she would fail, she should start all over again. By doing that she would grow stronger until she would find that she had accomplished a purpose.

3. The robber told Alexander that he was his (Alexander's) captive. That he must hear what he (Alexander) was pleased to say and to suffer what he was pleased to inflict[1] ; but, he added, his soul was unconquered and if he replied at all to his (Alexander's) reproaches he would do so like a free man.

4. John told them that he had gone to the sea four years previously, and that he had met a wild character who led him on from place to place till they had reached Cairo. It was there that they had come across a rich merchant. They had posed as men of rank and had told him about their adventures in different countries. One night, when they had won his confidence, they had taken him to a night club, where they had made him drink heavily. On their way back, they had looked through his pockets. They were full of currency notes. They had, therefore, decided to relieve[2] him of his money. But when they had tried to do that, the merchant had got up and had resisted. A struggle had followed which had ended in the death of

1. عائد کرنا ـ پہنچانا ـ 2. نجات دلانا ـ

the old man. They had left the place after that and had never gone back to Cairo.

5. An old man asked me what I wanted to buy. I told him that I was looking at those expensive ornaments[1] which I knew I could not pay for. The old man looked at me compassionately and told me that I should take him for a friend and that he would make a present of any of those ornaments that I might like. I thanked him and moved away from the window.

6. He made a promise to his friend that he would try his best to help him out of his difficulties. But, that he was not sure whether he would find it possible to give him such a big loan.[2] He further said that all his money was tied up in business at that time, but that would be available within a month from that day.

7. He told me that he had made up his mind to study medicine, but that his father had gone bankrupt and he had no money to send him to college. So he had applied for the post of a junior clerk, which he failed to get in spite of his best efforts. He had then started a small pan shop, which had by degrees become "The Amritsar Cotton Mills." He claimed that that was all due to his hard work and honest business dealings.

8. He told them that in his opinion, the greatest obstacle[3] in the way of progress in India was the Hindu caste system. Until that was abolished, or suitably modified, India must remain where it was.

9. Allah Ditta told Shahji that he would never borrow money from him, because there was a co-operative bank which gave money at nominal interest and got back the principal in easy instalments.

10. Hamid told Afzal that the newspaper of those days was a power for evil. It misrepresented things, wilfully distorted the truth and inflamed the passions and prejudices of the multitude. He was of the opinion that public safety was often endangered by newspapers fostering communal hatred.

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1. قیمتی زیورات ۔ 2. آدھار ۔ قرض ۔ 3. مشکل ۔

CHAPTER X

IDIOMS

Idiom means the form of speech peculiar to a people or a nation. Whenever language is used by members of a particular circle or profession, they introduce in it their own expressions which suit them or which have been current among them for one reason or the other. This usage may be different from the current logical or grammatical meaning of the words which compose the phrase. It may be illogical because the meaning may be clearly different from the meaning that the phrase carries.

'To peter out,' 'to fight shy,' 'to send to Coventry,' are examples of such use of words.

But idioms can be illogical because there is no reason why they should be used in one combination or another. We cannot understand why it is correct to say :—

'I acted *on the spur of the moment*'

and incorrect to say,

'I acted *on a moment's* notice.'

The latter should be :

'I acted *at a moment's* notice.'

Similarly it should not be :

'He was *insensible to* pain'

but, 'He was *unconscious of* pain.'

There may be some inconsistency[1] in the grammatical use of words. This is especially so when we see the use of prepositions which is absolutely arbitrary and without reason.

Another factor which played a great part in the formation of English idiom was the belief of the old writers in

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1. تضاد - بے اصولی -

the past in the existence of a universal grammar which they placed higher than the grammar of their own language. This grammar was a mixture of the grammars of Latin, Greek and French and from it, by analogy, they tried to extract rules to refine the English language. This refinement created idiomatic expressions which cannot be explained by referring to the English grammar.

In the past there was a strong tendency to resist all attempts to introduce common usage in the idiom of the language. This proved injurious to the natural development of English. Luckily, now the grammarians have a tendency to accept the current usage and to explain it by means of history or psychology.

As idiom is the form of speech peculiar to a people, it may differ with the place or the people who use the language. American idiom is at times different from the English idiom. An American will say:

"I want off the Pakistan Mail at Lahore."

But an Englishman will put it like this:

"I want to get off the Pakistan Mail at Lahore."

Now both the sentences are correct because the idiom of the people differs. Out students will, however, do well to follow the English idiom and no other. Another point to be remembered is that only those people have a right to accept or reject a particular idiom whose mother tongue is English. So it is only fair that our students should not attempt to create new idioms.

We have seen that idiom is a peculiarity of language which may be illogical or grammatically incorrect but which has been accepted as correct. This is a danger signal for anybody who tries to change the idiom in any way whatsoever. An idiom is accepted only as it is, and any change will make it unacceptable. So the student should be careful not to try to change the idiom by analogy or logic.

'A man of straw' is a good idiom, but 'a straw man' will be nonsense and nothing more.

When using idioms in composition one must be careful not to use a hackneyed idiom, because such idioms lose their force and charm on account of excessive use. They irritate rather than attract and please. Another fact to be remembered is that excessive[1] use of idioms in composition produces a pedantic[2] effect, which leaves a bad taste in the mouth. It is, therefore, advised that there should be nothing more than a sprinkling of idioms in composition ; and excessive use of them should be avoided.

Here is a collection of idioms which will be helpful to the student. He should remember them by heart. But it will not be of much use, so long as he does not use these idioms in his composition, because only then will he understand their true meaning and significance.

1. **To take down a peg**. (To subject a person to mild humiliation.) Akbar did not do his home task. He was *taken dawn a peg* by the head master.

2. **To stir a peg**. (Slightest movement.) The police officer ordered the thief not *to stir a peg.*

3. **Pegged out**. (Died.) By the time medical aid could reach him he had *pegged out.*

4. **Leap in the dark**. (A venture, the prospects of which are not clear.) Ahmad opened a huge factory but it was a *leap in the dark* and he did not know whether he would be able to compete with foreign goods.

5. **On tenterhooks**. (In a state of suspense.) From the moment the patient was taken to the operation theatre his relatives were on *tenterhooks,* till the surgeon told them that the operation was successful.

6. **At a pinch.** (If put to the test, or in the last resort.) The dacoits were very desperate ; they could murder a man *at a pinch.*

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1. بہت زیادہ استعمال ۔ 2. فضیلت نما ۔

7. **In a scrape.** (To get involved in any difficulty.) He had been accepting bribes[1] from big and small. Therefore, he found himself *in a scrape* the moment Government ordered an enquiry into his conduct.

8. **Plain as a pikestaff.** (Honest, straightforward dealing.) Quaid-e-Azam's politics was *plain as a pike-staff*.

9. **A sardonic smile.** (An ironic smile.) Having failed to befool the men, he left with a *sardonic smile* on his lips.

10. **Feather one's own nest.** (To increase one's comfort at the expense of others.) Nobody can be a popular leader for long if he is always *feathering his own nest*.

11. **Cobbler, stick to your last.** (Talk only on those subjects that you know.) When a scientist began to deliver a lecture on politics, he made a mess of everything. Every one shouted at him, "*Cobbler, stick to your last !*"

12. **To burn the candle at both ends.** (To waste one's resources by using them in more than one direction.) He was a good businessman, but he *burnt the candle at both ends* when he got mixed up in politics, and ruined himself.

13. **A fool's paradise.** (A happy illusion.) If you are waiting to be rich by winning a crossword puzzle competition, you are living in a *fool's paradise*.

14. **To face the music.** (To face the consequences of one's action.) One who takes life easy in his youth has *to face the music* when he is old.

15. **A forlorn hope.** (A group of people doing something which is unlikely to succeed. *Note.*—The word *hope* used here comes from Dutch *hoop* which means 'band of men'.) From the day the Allies landed in Normandy, the Nazi leaders knew that victory was *a forlorn hope*.

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1. رشوت -

16. **A Frankenstein monster.** (A situation created foolishly which has become a menace.) Easy divorce laws may prove *a Frankenstein monster* at the end.

17. **A feather in one's cap.** (To win a distinction.) If he wins the Karachi University debate it will be *a feather in his cap*.

18. **Grasp the nettle.** (To face a situation with courage.) Lincoln's greatness can be seen by the way in which he fought the civil war. Had he not *grasped the nettle* America would have retained slavery[1] for years to come.

19. **Cut the painter.** (To break an undesirable alliance.) If France does not free the Arab countries they will *cut the painter* for themselves.

20. **Who sups with the devil must have a long spoon.** (One should be careful when he deals with evil people.) Be careful when you are dealing with primitive[2] people, they may get annoyed at anything. It is always better to remember that one *who sups with the devil must have a long spoon*.

21. **Skeleton in the cupboard.** (A secret that causes anxiety but cannot be disclosed to others.) The fact that his father was a thief is a *skeleton in the cupboard* for the rich and proud son.

22. **To play havoc.** (To destroy ruthlessly.) The Germans *played havoc* with the French towns that they occupied in World War II.

23. **Keep the wolf from the door.** (To be free from hunger.) In his days of poverty[3] it was difficult for him to *keep the wolf from the door*.

24. **The heel of Achilles.** (The weak point of a person or nation.) Love of wine is Ahmad's *heel of Achilles*. Give him a bottle and he will do anything for you.

25. **The writing on the wall.** (A clear warning of disaster.) I advised him to work hard if he wanted to

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1. غلامی - 2. غیر مہذب - قدیم - 3. افلاس - غربت -

pass the examination. But he ignored[1] *the writing on the wall*; did not work, and failed.

26. **To cut the Gordian knot.** (To solve an intricate[2] problem.) Prime Minister Mohammad Ali *cut the Gordian knot* and set the work of constitution-making afoot.

27. **At all hazards.** (To be prepared to stake one's all.) Ahmad decided to set up the factory *at all hazards*.

28. **Put in jeopardy.** (To be in great danger of loss.) We cannot *put in jeopardy* our hard-won freedom to satisfy the lust for power of a few.

29. **To take time by the forelock.** (To do a thing at the proper time.) A lazy person does not go very far; because unless you *take time by the forelock* you are too late to be successful.

30. **To go scot-free.** (To escape without punishment.) Ismat was the author of the mischief but when the teacher came to the class he looked so glum[3] that he went *scot-free* and the others were punished.

31. **To show the white feather.** (To show lack of courage.) Italians are past masters at *showing the white feather* on the battlefield.

32. **To put the cart before the horse.** (To state a problem illogically or to do a thing unreasonably.) A person who always *puts the cart before the horse* can never be a good lawyer.

33. **To lick into shape.** (To train a beginner to perfection.) The teacher *licks* the raw young children *into shape*.

34. **To have an axe to grind.** (To have personal motives in matters of public interest.) Ahmad did not become a great leader, because he always had his own *axe to grind*.

35. **To be in apple-pie order.** (Neatly and beautifully arranged.) His wife keeps the house in *apple-pie order*.

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1. نظر انداز کیا ۔ 2. پیچیدہ ۔ آلجھا ھؤا ۔ 3. آزردہ ۔

36. **To beat about the bush.** (To show hesitation in coming to the subject which has to be tackled.) The matter was so delicate[1] that everybody began *to beat about the bush,* till the Prime Minister told them that they should come to the point and settle the issue one way or the other.

37. **A beggar on horseback.** (To give a man something, however good, of which he knows nothing, is to spell his ruin.) The poor young man suddenly inherited the wealth of his millionaire uncle. He was *a beggar on horseback* and soon all his money was in other people's pockets.

38. **Bag and baggage.** (To send away an undesirable person.) The young man did not pay his rent for almost a year, till one day he was moved out *bag and baggage* by the landlord.

39. **Penelope's web.** A systematic policy of delaying tactics.) Nehru has woven a *Penelope's web* round the Kashmir issue.

40. **To make the mouth water.** (To make one desire a thing very much.) The servant saw a bundle of bank notes. It *made his mouth water* and he could not resist stealing them.

41. **A cock and bull story.** (An incredible story.) When his father asked him why he had come so late, he told *a cock and bull story* about his meeting a ghost[2] on a lonely road and his hair-breadth escape from a cruel death.

42. **To champion the cause.** (To fight for the cause of some other person.) The Quaid-e-Azam *championed the cause* of the Indian Muslims.

43. **To cut no ice.** (To have no effect, or to make no impression in spite of one's best effort.) He tried to win back his estranged party men, but he *cut no ice* ; and is now a political outcast.

44. **To have no room to swing a cat.** (To be living in a place where the space is very limited.) In Karachi

1. نازک - 2. روح -

you can hardly rent a house, and if you are lucky to get one, it is so small that there is *no room to swing a cat.*

45. **To let the cat out of the bag.** (To disclose an unpleasant truth.) In an unguarded moment the minister told the press what had happened in the Cabinet meeting that day. He had *let the cat out of the bag*, and the Ministry faced an angry House of Commons the next morning.

46. **To build castles in Spain** (To engage in day-dreams about things that can never be realized.) Don't *build castles in Spain*, but do solid hard work and you will succeeed, whatever the odds may be.

47. **To be conspicuous by its absence.** (A thing which is so necessary that its absence is felt by every one.) When the working committee met, the president was *conspicuous by his absence.*

48. **Not fit to hold a candle.** (To be unworthy as compared to another person.) No English poet is *fit to hold a candle* to Shakespeare.

49. **To shed crocodile tears.**[1] * (To express false regret without feeling it.) His friends conspired to bring about his fall and then *shed crocodile tears* to express their sorrow of the sad happening.

50. **Send to Coventry.** (To be disgraced.) Party control is so great in modern politics that either you support your party or you *go to Coventry.*

51. **To play ducks and drakes with.** (To waste something.) The young man *played ducks and drakes with* his father's money, and soon lost his great fortune.

52. **Dead Sea fruit.** (Anything which looks good but gives no solid or lasting pleasure.) His actress wife proved a *Dead Sea fruit* and he had to divorce her.

53. **A dead letter.** (Anything which is inoperative and ineffective). With one stroke Hitler made the Treaty of Versailles *a dead letter.*

54. **To shake the dust from the feet.** (To dislike somebody so much as to be determined not to meet

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1. ـ ٹسوے بہانا ـ جھوٹے آنسو

him again.) He was so rude to me when I called on him that I *shook his dust from my feet.*

55. **The sword of Damocles.** (A danger that threatens to overwhelm one who is feeling secure.) Communism is hanging like *the sword of Damocles* over the free nations of the world.

56. **Between the devil and the deep sea.** (To be caught between two evils, where one cannot choose either of them.) If he steals, he sins ; if he does not, he dies of hunger ; the poor fellow is *between the devil and the deep sea.*

57. **The devil to pay.** (To have to suffer the consequences which will follow a neglect of duty.) If you don't keep an eye on your stock the assistant will begin to steal, and then there will be *the devil to pay.*

58. **The devil take the hindmost.** (Every one must depend on himself alone in his struggle for success.) Life is a hard struggle ; some brave souls succeed and *the devil take the hindmost.*

59. **To take French leave.** (A quiet, unobtrusive[1] leave-taking.) The servant took his pay on the first and with it *French leave.* He never returned to his master after that.

60. **Out of the frying-pan into the fire.** (To avoid one bad situation and to fall into a worse one.) The convict tried to escape from prison, but he fell *out of the frying-pan into the fire* when he was spotted and got a longer term of imprisonment.

61. **To get the sack.** (To be discharged from employment.) When a fraud was detected the officer concerned *got the sack.*

62. **To run the gauntlet.** (To be opposed from all sides.) The Muslims of India *ran the gauntlet* when they demanded Pakistan.

63. **To throw down the gauntlet.** (To issue a challenge.) Hitler *threwn down the gauntlet* when he attacked Belgium, and England had to pick it up.

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1. محتاط ۔ خاموش ۔

64. **To reckon without one's host.** (To be over-optimistic before having achieved anything.) He was hoping to be a millionaire by 1956 but he had *reckoned without his host* because soon after there was devaluation of the rupee and he suffered losses beyond measure.

65. **Hobson's choice.** (When there is no choice to make.) The shopkeeper had only one pen for sale, so it was a *Hobson's choice* and I had to buy it.

66. **To play hanky-panky.** (To have suspicious double-dealing.) I don't like people who *play hanky-panky*. Come, let us play a fair game.

67. **To bury the hatchet.** (To end a quarrel.) The leaders of the enemy tribes met one day and decided *to bury the hatchet*.

68. **To cleanse the Augean stables.** (To rectify a social scandal.) After telling dirty stories about each other they tried *to cleanse the Augean stables*, but it was too late.

69. **To leave in the lurch.** (To be left in an embarrassing situation.) They all planned to do the mischief but when one was caught the others *left him in the lurch* and disappeared from the scene.

70. **To eat the leek.** (To be compelled to swallow one's pride.) He was rude to his teacher but when he was expelled from college he had *to eat the leek* and apologise.

71. **A mad hatter.** (One who talks nonsense.) Why be angry with him ? He is just *a mad hatter*.

72. **In the nick of time.** (The critical time at which a thing is done or an object is achieved.) The engine whistled and I felt disappointed because my friend had not come, but *in the nick of time* I saw him run to the train.

73. **To pay through the nose.** (To be forced to pay an exorbitant amount.) He went round ordering things for his marriage without enquiring about the price.

of the ambush and suddenly attacked him. *On the spur of the moment* be drew his pistol and fired and killed one of them.

84. **To lock the stable door after the horse has gone.** (To act too late to remedy a loss.) When Russia pressed them, the Germans tried to be friendly with their western enemies but they were *locking the stable door after the horse had gone.*

85. **To leave no stone unturned.** (To spare no pains to achieve an object.) Ismat *left no stone unturned* to secure first class marks in the examination.

86. **To talk through one's hat.** (To talk nonsense.) Please be reasonable ; you are *talking through your hat.*

87. **To reap the whirlwind.** (To get back in one's own coin, with interest.) The black marketeers had *to reap the whirlwind* when the Government decided to punish them after summary trials.

88. **A skeleton at the feast.** (A thing that reminds one of disappointments that go with happiness.) The news of an aircraft at the festivities was *a skeleton at the feast.*

89. **Whistling for a wind.** (To hope ardently to get out of a difficult position.) Though prices had gone down and his stock was lying unsold, yet he was *whistling for a wind* ; and, strangely enough, prices began to rise once again.

90. **To swap horses while crossing a stream.** (To change leaders or methods in an emergency.) Those *who swap horses while crossing a stream* never succeed.

91. **Born with a silver spoon in the mouth.** (To be a child of rich parents.) Akbar has nothing to worry about, for he was *born with a silver spoon in the mouth.*

92. **To hold a candle to the devil.** (To seek to make the best of both worlds.) He is *holding a candle to the devil* by helping the poor with his ill-gotten wealth.

93. **To get wind of.** (To come to know a thing.) The press reporters suddenly *got wind of* that the Prime

Minister was in Lahore, and they rushed to the Governor's house.

94. **Mad as a March hare.** (To be very heedless.) You can help him with a piece of good advice. He is as *mad as a March hare.*

95. **To be in clover.** (To be very rich.) Gone are the days when Aslam was a struggling man; now *he is in clover.*

96. **Above board.** (To be honest in one's dealings.) He is a good businessman, honest and *above board* in all his transactions[1].

97. **To be a maudlin fool.** (To be an idiot.) He is *a maudlin fool*; you cannot convince him.

98. **The cloven hoof.** (A hidden evil purpose.) His speech seemed very religious and his intentions above reproach, but on a little thought one could see *the cloven hoof.*

99. **A bee in one's bonnet.** (A person who has strange ideas which he wants to put in practice.) No doubt she has *a bee in her bonnet*, but her motives cannot be doubted.

100. **A white elephant.** (A very expensive thing which is useless.) People are now realising that kings are nothing but *white elephants.*

101. **From pillar to post.** (From one hardship to another without any relief.) King Bahadur Shah was driven *from pillar to post*, till he died in Rangoon.

102. **Spick and span.** (Absolutely neat and clean.) The house was kept *spick and span* for the guests.

103. **To nail one's colours to the mast.** (To act boldly without fear of consequences.) Everyone can talk but only a few can keep their *colours nailed to the mast* in an emergeney.

104. **By hook or by crook.** (To achieve a thing by any means, fair or foul.) He is making money *by hook or by crook.*

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1. کاروبار -

105. **To pay homage.** (To honour a person.) The knight *paid homage* to his lady-love.

106. **To have a square deal.** (To have a transaction which is above board.) Aslam suffered a great loss but he had the satisfaction that he *had a square deal.*

107. **To mind one's P's and Q's.** (To be on the alert, or to be careful in one's business transaction.) I warned the young man that he should *mind his P's and Q's,* otherwise his wealth would not go very far.

108. **Mrs. Grundy.** A person who is old-fashioned and opposed to modernism.) Abdul's wife is going about without a veil. I wonder what *Mrs. Grundy* will say to that.

109. **To take pot luck.** (To take one's chance without expecting special treatment.) You can *take pot luck* and make an application for the job.

110. **A flea in the ear.** (To suffer an undignified rebuff.) The dismissed minister packed up and went to his village with *a flea in his ear.*

111. **Gone west.** (To have died, or to have lost something.) When the wife of the young soldier made enquiries about him, she was told that he had *gone west.*

112. **Murder will out.** (Truth will come to light.) Do what they may to hide the facts, *murder will out* and the world will know what they have done.

113. **A wild-goose chase.** (To follow an erratic[1] course without thinking of the consequences which may end hopelessly.) His efforts to become the Prime Minister of his country were nothing short of *a wild-goose chase.*

114. **A dark horse.** (A person in a contest whose merits are little known.) Mr. ABC is *a dark horse* ; he may win the world boxing title this year.

115. **To break a fly on the wheel.** (To use an elaborate machinery to destroy a little evil.) Nobody will impose martial law to crush this civil disobedience. It will be *breaking a fly on the wheel*, if they do so.

1. گمراہ ہونا -

116. **To go to Cavossa.** (To suffer public disgrace and humiliation.) Napoleon fought bravely but after Waterloo he had *to go to Cavossa.*

117. **To run amok.** (To do something which may disturb the equilibrium[1] of things, and may cause disastrous consequences.) The thief *ran amok* amongst the people, brandishing a shining sword.

118. **To smell a rat.** (To feel that something underhand is being done.) The moment I noticed the expression on the man's face, *I smelt a rat* and refused to buy the goods which he was offering very cheap.

119. **To fight to the last ditch.** (To make supreme sacrifice for a cause.) Muslims of India were determined *to fight to the last ditch* for the establishment of Pakistan.

120. **To sow the dragon's teeth.** (To sow discord.) It never pays *to sow the dragon's teeth* in one's own family.

121. **Halcyon days.** (The days of peace, prosperity and happiness). May God bless Pakistan with *halcyon days* so that we may prosper and live in happiness.

122. **To add fuel to the fire.** (To do something to increase the anger of a person.) She *added fuel to the fire*, when she abused her in-laws after quarrelling with her husband. So in a fit of anger he divorced her.

123. **Bad blood.** (Angry and vindictive feelings.) Hindu Mahasabha is trying to create *bad blood* between India and Pakistan.

124. **To dance attendance.** (To follow a person or to wait upon a person.) I am not expected *to dance attendance* on every Tom, Dick or Harry who happens to come to my house.

125. **To egg on.** (To incite a person.) The Sikhs were *egged on* by the Mahasaba to fight against the Muslims in 1947.

126. **To make no secret of.** (Not to conceal a fact.) India bas *made no secret of* her intention to grab Kashmir.

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1. توازن -

127. **One's flesh and blood.** (One's blood relation, or one's very near relation.) I do not believe that he has not got anything in his father's will. The old man could not have been so cruel to his own *flesh and blood.*

128. **Out of the gutter.** (To be of low origin). He married a girl *out of the gutter*, against the wishes of his parents.

129. **Right-hand man.** (Chief assistant of a person.) Liaquat Ali Khan was the *right-hand man* of the Quaid-i-Azam.

130. **To stand one is good stead.** (To help one when one is in difficulty.) Ismat *stood him in good stead* when his business failed and gave him a loan of twenty thousand to start a new business with.

131. **Up to the hilt.** (Completely or thoroughly.) The public prosecutor proved the case against the murderer *up to the hilt.*

132. **Up to the mark.** (Up to the standard.) Those boys who were *up to the mark* were admitted in First Year class.

133. **To hail from.** (To come from.) Dr. Khan Sahib *hails from* the former N.-W.F.P.

134. **To go to the wall.** (To fare badly or to be ruined.) Those who work hard, make fortunes; those who do not, *go to the wall.*

135. **To be caught napping.** (To be caught in an unguarded moment.) The United States Navy was *caught napping* at Pearl Harbour in **1941**, and many ships were betrayed by the Japanese attackers.

136. **Against a rainy day.** (To make provision for hard times.) A sensible man always saves something *against a rainy day.*

137. **Apple of discord.** (The subject of dispute.) Kashmir is the *apple of discord* between Pakistan and India.

138. **To bring to light.** (To make known.) The true facts of this gruesome murder were *brought to light* by the police officer who handled the case.

139. **By word of mouth.** (Orally.) The message was delivered to me *by word of mouth.*

140. **To go to the dogs.** (To be ruined.) If you leave your business in the hands of inexperienced[1] people, it will *go to the dogs* one day.

141. **To give one a bit of one's mind.** (To scold a person.) When my servant did not do my bidding I had *to give him a bit of my mind.*

142. **Off-hand.** (Without preparation.) He gave an answer *off-hand*, but when he checked up the facts he was sorry for his carelessness.

143. **To blow hot and cold.** (To be inconsistent.) He does not know where he stands, that is why he was *blowing hot and cold* in the same breath.

144. **Make capital out of a thing.** (To turn something to one's advantage.) The subersive[2] elements are *making capital out of* this temporary shortage of food in the country.

145. **To rise from the ranks.** (To win distinction by rising from a humble station in life.) Very few great men are born with a silver spoon, most of them *rise from the ranks.*

146. **To take up the cudgels.** (To defend somebody.) When the father learnt that his son was being accused without sufficient cause he *took up the cudgels* for him.

147. **To tell tales out of school.** (To betray secrets or to disclose secrets.) People who *tell tales out of school* cannot be given responsible appointments.

148. **To give up the ghost.** (To die.) The sick man *gave up the ghost* at three o'clock this morning.

149. **To keep at arm's length.** (To keep at a distance.) He is not a very desirable person. I always *keep him at arm's length.*

150. **Royal road.** (Easy way.) There is no *royal road* to greatness. If you want to win fame, you will have to work for it.

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1. نا تجربہ کار 2. تہ و بالا کرنے والا

151. **To take the law into one's own hands.** (To punish someone without following the proper procedure.) The shopkeeper cheated the young man, who very foolishly *took the law into his own hands* and began te beat him.

152. **To throw mud at.** (To try to spoil the reputation of a person.) Since Akbar and Ahmad have quarrelled they are *throwing mud at* each other.

153. **To pick a bone with one.** (To find fault with a person.) He is always trying *to pick a bone with* his subordinates.

154. **To bide one's time.** (To wait for a good opportunity to do a thing.) From 1937 onwards, Hitler was *biding his time* to declare war against the Allies.

155. **Birds of the same feather.** (People of the same type and character.) *Birds of a feather* flock together.

156. **To go a-begging.** (To go about asking for acceptance.) During the World War commissions in the army were *going abegging*.

157. **To mount guard.** (To act as a sentinel.) Aslam was arrested and a policeman *mounted guard* over him.

158. **Pick a quarrel.** (To invite a quarrel.) He is very bad-tempered. I always find him *picking quarrels* with all and sundry.

159. **To stamp out.** (To crush.) The government of Agentina *stamped out* an army revolt in favour of ex-president Peron.

160. **A white lie.** (A harmless falsehood). He told a long story about his meeting the Queen in a hotel during his stay in England. But I know it was *a white lie*.

161. **To throw cold water upon.** (To discourage.) Naeem had made ambitious plans to start a grand business, but his father *threw cold water upon* his plans by refusing to advance so much money.

162. **To see the light of day.** (To be published or to be known to the world). The report of the Planning Commission has not *seen the light of day* so far.

163. **To show a clean pair of heels.** (To run away.) The moment the thief saw a few men approaching he *showed a clean pair of heels* and disappeared.

164. **Silver lining.** (A ray of hope.) He should not feel discouraged. There is a *silver lining* to every cloud.

165. **Through thick and thin.** (Through all difficulties.) At one time the firm was on the verge of bankruptcy but the partners were determined to stick together *through thick and thin*, and by their collective efforts they saved themselves from disaster[1].

166. **With a high hand.** (Strongly.) Government crushed the rebels *with a high hand*.

167. **To wash one's dirty linen in public.** (To make public unpleasant private matters.) Since their quarrel, the two brothers have taken *to washing their dirty linen in public*.

168. **Under the thumb of.** (Under the control of.) He is *under the thumb of* his wife.

169. **To a fault.** (So excessively as to be bad.) He is faithful to his friends *to a fault*.

170. **Under the rose.** (In confidence.) She told him *under the rose* that she had twenty thousand rupees.

171. **To be on the horns of a dilemma.** (To be in a position where one does not know what he should do.) Afzal was *on the horns of a dilemma* when the Maharaja told him that if he wanted to retain his job he would have to drink wine at his table.

172. **To be in tune.** (To be in a happy mood.) When I went to see him in the evening, I found him *in tune*.

173. **To bell the cat.** (To make a foe helpless by

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1. تباہی

taking a great risk for the sake of others.) Everybody was of the opinion that a general strike in the office would bring the manager to his senses; but nobody was prepared *to bell the cat.*

174. **A black sheep.** (A bad character.) They are all very nice people; he is the only *black sheep* in the family.

175. **To take after.** (To resemble.) Children usually *take after* their parents.

176. **Out of pocket.** (To be penniless.) He is *out of pocket* since he lost his job.

177. **A bolt from the blue.** (An unexpected shock.) The news of the death of his son came to him as *a bolt out of the blue.*

178. **To live from hand to mouth.** (To make both ends meet with difficulty, without saving anything for the future.) His salary is so low that they are *living from hand to mouth.*

179. **To live by one's wits.** (To live by practising deceit or fraud on others.) Beware of that man, *he lives by his wits.*

180. **To have the gift of the gab.** (To know the art of talking.) She *has the gift of the gab,* so she kept every one in good humour.

181. **To fall foul of.** (To quarrel with someone.) He is very nervous, and I feel irritated when I meet him, so he *fell foul of* me without a cause.

182. **To eat one's words.** (To withdraw one's words.) In the heat of the moment he used strong language but later on he had *to eat his words.*

183. **To take to one's bed.** (To be sick.) Rashada *took to her bed* a month ago.

184. **To set up.** (To open a business). He has *set up* a cotton mill in Lyallpur.

185. **To make a mountain out of a mole hill.** (To

give great importance to small things.) Let us close this sad chapter and be friends again. After all, quarrelling over such a trifle will be *making a mountain out of a mole-hill.*

186. **To be at sea.** (To be unable to decide what should be done.) When he received two contradictory[1] offers, he was *quite at sea* as to his future course of action.)

187. **To make a virtue of necessity.** (To do willingly and take benefit of that which one is forced to do by circumstances.) Now that you have been ordered to go to Lahore, *make a virtue of necessity* and make your purchases for the season there.

188. **Cat's paw.** (A mere tool.) He has made a *cat's paw* of you in his political manoeuvres.

189. **To keep up appearances.** (To show to the world as if nothing has gone wrong when one is in difficulties.) Although he was at the fag end of his resources, and had suffered great losses, *he kept up appearances* and no one knew about his real condition.

190. **To pocket an insult.** (To submit to an insult.) He is very haughty, but when it comes to his superiors he *pockets an insult* as if it were a compliment.

191. **Move heaven and earth.** (To do whatever is possible.) He *moved heaven and earth* to get first division in the B. A. examination.

192. **To play with fire.** (To do something full of dangerous possibilities.) To raise the passions of the mob is *to play with fire*, because a crowd may do what an individual will not even contemplate.[2]

193. **To curry favour.** (To use mean tricks to win the favour of a person.) The moment he came to power, most of his opponents began *to curry favour* with him.

194. **A bird's-eye view.** (A general view without looking at details.) We had *a bird's-eye view* of the areas affected by the floods when we flew over them.

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1. مخالف ۔ 2. سوچنا ۔ خیال کرنا ۔

195. **A maiden speech.** (One's first speech.) He made a mark with his *maiden speech* in the Provincial Assembly.

196. **A burning question.** (An important problem in which most people are interested.) Kashmir is *a burning question* in Pakistan.

197. **An oily tongue.** (A person who knows how to flatter others.) He has *an oily tougue,* that is why he can please everyone.

198. **A bed of thorns.** (Something painful.) Life is *a bed of thorns* for a poor man.

199. **A drawn battle.** (Anything which is not decisive). They argued for three hours on end, but it was *a drawn battle.*

200. **To carry the day.** (To be victorious.) Aslam *carried the day* on the occasion of the college sports, and won five prizes.

201. **To live fast.** (To indulge in injurious pleasures.) He *lived a fast* life in his youth and died young.

202. **A man of spirit.** (A courageous person.) He is *a man of spirit* and can be relied upon in all emergencies.

203. **An iron hand.** (A strong hand.) The revolt was crushed with *an iron hand.*

204. **A thankless task.** (Service for which there is no reward). I did all that I could to help him out of the difficulty, but it proved *a thankless task.*

205. **To go to law.** (To take to litigation.) He did his best to come to a compromise, but the other party *went to law.*

206. **To turn one's coat.** (To change one's side.) On every change of ministry, many M. L. As. *change their coat* and join the party in power.

207. **A fair hand.** (Good hand-writing). She writes *a fair hand.*

208. **To be in hot water**. (To be in trouble.) When his officer came to know about his irregularities he found himself *in hot water.*

209. **A wet blanket.** (A person who mars enthusiasm and discourages others.) They were having a good time, planning ambitious programmes, but their father proved *a wet blanket* and they had to retire.

210. **To turn over a new leaf.** (To make a change for the better.) He *turned over a new leaf* when he joined the college.

211. **To be run down.** (To be in a low state of health.) You are *looking run down* after your examination.

212. **A labour of love.** (A work undertaken without any expectation of reward.) To be secretary of a college council is *a labour of love.*

213. **At large.** (To be free.) The police tried their best to arrest the murderer, but he is still *at large.*

214. **A cat and dog life.** (To be always quarrelling.) The husband and wife are leading *a cat and dog life.*

215. **To read between the lines.** (To understand the unexpressed meanings of a writer or speaker.) If you *read between the lines,* you will find that he does not like his friends whom he praises outwardly

216. **To laugh in one's sleeves.** (To laugh inwardly, keeping a serious expression on one's face.) When the self-styled intellectual addressed the meeting, every one of the audience was *laughing in his sleeve.*

CHAPTER XI

ONE-WORD SUBSTITUTION

It is always good to be brief. Whenever a person is expressing an idea, he should use those words which express his meaning clearly. But there are certain words which can express clearly that which can otherwise be expressed only by a collection of words.[1] In such a case it is only proper that these words should be used to make the expression clear as well as brief. Some words which can be very well substituted for a collection of words or even for clauses are given here. The student should try to remember these words by heart.

Those words (shown in italies) which are adjectives and not nouns should be understood as meaning "concerned with," or "relating to" the meaning given. For example, No. 11 should be read as—

'*Notorious.* Relating to, or concerning, a man who has a very bad reputation.'

We cannot say 'Jamil's brother is *a* notorious'; we must say either 'Jamil's brother is notorious' or 'Jamil's brother is a notorious liar.'

1. **Alien**. A person residing in a country of which he is not a full-fledged citizen.

2. **Conjurer.** One whe performs feats of jugglery.

3. **Autobiography.** Life of a person written by himself.

4. **Posthumous child.** A child born after the death of the father.

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1. الفاظ کا مجموعہ ۔

5. *Unsociable.* A person who does not mix with others.

6. **Circumlocution.** A roundabout way of saying a thing, or an indirect way of saying something.

7. **A regicide.** One who murders a king.

8. **Mercenary.** One who does something with the sole object of getting money.

9. *Malleable.* Something that can easily be moulted into any form.

10. **Anachronism.** A thing attributed to a period to which it does not belong.

11. *Notorious*[1]. A man who has a very bad reputation.

12. *Credulous.* A person who believes whatever he is told.

13. *Laudable.* An action which deserves praise.

14. *Indescribable.* That which cannot be described properly.

15. **Panacea.** A remedy for all ills.

16. **Contemporary.** One who lives in the same age as another.

17. **Bisect.** To divide into two equal parts.

18. **Narcotic.** A thing which induces sleep.

19. **Envelop.** To surround on all sides.

20. **Optimist.** One who looks at the bright side of life.

21. **Monogamy.** Where a man can keep only one wife, and a woman one husband, at a time.

22. **Polygamy.** Where a man can keep more than one wife at the same time.

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1. بد نام -

23. **Polyandry.** Where a woman can have more than one husband at the same time.

24. *Pugnacious.* A person who is always ready to fight.

25. **Red-tape.** Formality of office procedure which wastes a lot of time.

26. **Bigamy.** Where a man has two wives or a woman has two husbands.

27. *Avaricious.* A person who is very fond of money.

28. **Philanthropist.** One who works without a reward, for the good of his fellow men.

29. *Inevitable.* A thing which has to happen, and cannot be avoided by any means.

30. **Cacophony.** Where sounds are not harmonious, or there is discord in music.

31. *Bellicose.* Nations who are inclined to enter into wars.

32. *Equivocal.* Words which do not show their meaning clearly.

33. *Retrospective.* Something which takes effect from a date previous to the one on which it comes into existence.

34. *Incorrigible.*[1] That which cannot be corrected.

35. **Amateur.** A person who does something for his love of it, and not to earn money as professionals do.

36. *Carnivorous.* An animal which eats flesh.

37. **Demagogue.** A political leader, who appeals to the passions and prejudices of the people.

38. **Archaeology.** Study of old things, especially those belonging to prehistoric period.

39. **Audience.** An assembly of listeners.

40. *Promiscuous.* A people who have no restrictions

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1. ناقابل اصلاح ۔

like marriage in sexual relations, or where an individual has sexual relations freely with others without any restriction of numbers.

41. *Edible.* That which can be eaten.

42. *Potable.* That which can be drunk.

43. **Polyglot.** One who can speak many languages.

44. *Destitute.* One who has absolutely no means.

45. *Anonymous.* Something which does not bear the name of its author.

46. **Bibliophile.** A lover of books.

47. **Celibacy.** A state of being unmarried in a man.

48. **Virginity.** A state of being unmarried in a woman.

49. **Matrimony.** A state of being married.

50. *Legible.* Which can be read.

51. *Illegible.* Which cannot be read.

52. **Atheist.** A person who does not believe in God.

53. **Censure.** To find fault with some one.

54. **Cosmopolitan.** One who is free from local or national prejudices.

55. **Ostracise.** To turn one out of society.

56. *Unanimous.* Agreed upon by all.

57. **Verbatim.**[1] Word for word.

58. **Soliloquy.** A speech in which a man speaks to himself.

59. *Ineffaceable.* That which cannot be removed from the surface of a thing.

60. **Colleague.** Person working with another in the same office, department or profession.

61. **Linguist.** One who knows many languages.

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1. لفظ بہ لفظ ۔

62. *Immeasurable.* Which cannot be measured.

63. **Misanthrope.** One who hates mankind.

64. **Hermaphrodites.** Those persons who have the physical characteristics[1] of both male and female sexes.

65. **Pessimist** One who takes a dark view of things.

66. **Bureaucracy.** A system of Government, where officials are not responsible to the people, *i.e.*, a Government run by state officials.

67. **Oligarchy.** Where a few people or families govern the state.

68. **Democracy.** Where the majority of people govern the state.

69. **Plebiscite.** When the views of the people on a problem are directly ascertained by a poll.

70. **Plutocracy.** Where richer classes or rich patrons rule a state.

71. **Proletariat.** Working-classes who do not own means of production.

72. *Ancestral.* A thing which belonged to one's father, grandfather, etc., in the male line.

73. **Vacillate.** To move from one point to another and back.

74. **Aborigines.** The original inhabitants[2] of a backward country.

75. *Bilingual.* People who speak two languages.

76. **Anarchist.** One who wants to destroy all organisation and order.

77. *Callous.* One who has no feeling for others.

78. *Honorary.* An office for which no salary is paid.

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1. خصوصیت ۔ 2. باشندے ۔

79. **Coincide.** Extermination of a whole race, nation or people.

80. *Hereditary.* Characteristics which pass from father to son and so on.

81. *Orthodox.* One who follows the accepted doctrines, especially in religion.

82. **Extempore.** A speech made without preparation.

83. **Pacifist.** One who believes in the doctrine that war should be completely abolished[1].

84. *Gullible.* A person who can be easily befooled.

85. **Epitaph.** Lines written on the tomb of a person.

86. *Fastidious.* A person whose taste in a thing is so well developed that he cannot be pleased easily.

87. **Iconoclast.** One who destroys those bad things or customs which have caught the fancy of the people.

88. *Irrelevant.* Something which does not apply to the subject.

89. **Plagiarist.** One who tries to pass on other people's ideas and writings as his own.

90. **Pedestrian.** One who walks, as distinct from those who ride.

91. *Vulnerable.* Any weak point where an attack can be successfully launched.

92. **Pseudonym.** The assumed name under which a writer may write without disclosing his identity.

93. *Omnipresent.* One who is present everywhere.

94. *Omnipotent.* One who is all powerful.

95. *Omniscient.* One who knows everything.

96. *Omnivorous.* One who eats everything that offers itself.

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1. ختم کی جائے

97. **Infanticide.** The killing of a new-born child.

98. **Armistice.** Cessation of hostilities before the terms of a treaty are settled.

99. *Uniform.* Anything in which no change takes place.

100. *Dormant.* Something hidden which can be brought into action.

101. **Precedence.** Anything which should go before another is said to have precedence over it.

102. *Simultaneous.* Things that happen at one and the same time.

103. **Vegetarian.** One who lives on vegetables.

104. *Malodorous*[1]. Something which gives a bad smell.

105. **Immigrant.** A person who comes into a country.

106. **Emigrant.** A person who goes out of a country.

107. *Impenetrable.* A thing that cannot be passed through.

108. **Incognito.** A person who keeps his name and position, etc., concealed from others.

109. **Nepotism.** Showing favours to relatives.

110. *Imperishable.* That cannot be destroyed.

111. *Durable.* A thing that lasts long.

112. *Adolescent.* Period between boyhood and youth.

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1. بدبو دار -

CHAPTER XII

SYNONYMS

Synonyms are words which have similar meaning, but they are not equinyms (words which have equal meaning). So when reading synonyms we should try to understand the fine shades which differentiate[1] one word from another. If we do not do that we will not be able to express ourselves clearly, because then, as it usually happens, we will use one word where another will be more appropriate[2] and by repetition and incorrect use the language will lose its charm. This fault is very often found in the use of adjectives when we find people saying : a fine flower, a fine handwriting, a fine woman, a fine character, a fine book, a fine religion, a fine habit, etc. This is due either to carelessness or to lack of knowledge.[3] The student is advised to look through the synonyms given in this chapter and to understand clearly the meaning of every one of them, so that he may know the one that will best fit in a particular sentence.

Voluntarily, Willingly.

Anything done without immediate compulsion[4] is said to be done voluntarily. Anything done with which our inclinations and wishes go is said to be done willingly. A thing may be done voluntarily because there is some indirect pressure on us to do it. But it can be done willingly only when we want to do it, without any outside pressure.

Confess, Acknowledge.

We confess something we have done when nobody

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1. جو فرق ظاھر کرتے ھیں - 2. ٹھیک - موزوں -
3. علم کی کمی - 4. زور - دباؤ -

knows either the thing done or the person who has done it ; whereas we acknowledge something which is known to the people but its author or doer is not known. In the case of confession[1] we voluntatily tell the people that we have done something. In the case of acknowledgment we only tell that we have done a particular thing that they know about.

Ask, Beg.

'Ask' is only to make a request ; 'beg' is stronger, and a man in a lower position in life begs from one in a higher one.

Forbid, Prohibit.

The meaning of both the words is to stop a man from doing something. 'Forbid' is used in private life, whereas 'prohibit' carries an official colour.

Direct, Guide.

'To direct' a man may first mean to show the way to another or tell him how a thing should be done. 'To guide' implies closer contact between the guide and the guided and in the latter case help is given in all details.

Mislead, Delude.

You mislead by putting a man on the wrong path ; you delude[2] another by acting on his mind in such a way as to make him understand something wrongly. One can mislead without any intention to do so, when one does not know the facts himself ; but one deludes only by design.

Believe, Assume.

A thing is believed when there is a strong conviction that it is true. A thing is assumed for the sake of argument ; it may be true or false.

Abdicate, Resign.

A high office or dignity is abdicated, any other situation is resigned, when we do not want to hold that position or post.

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1. اپنی غلطی ماننا - تسلیم کرنا - 2. مغالطہ دینا - بہکانا -

Distinguish, Discriminate.

To distinguish is to find out the difference between two things ; to discriminate is to apply one's taste or judgment to find out which of the different things is better than the others.

Mitigate, Relieve.

Suffering is mitigated[1] when it becomes less, it is relieved when it either becomes less or is completely removed. The difference lies in the fact that in the case of 'mitigate' it can never be removed completely.

Announce, Proclaim.

An announcement is made about a person, an item of news or an event, whereas a proclamation is always of an opinion, and never of news.

Praise, Admire.

Praise is showered on a person for his actions ; admiration for what he is. So in the case of praise we see what a man does at a particular time, but when we admire somebody or something we look at the thing or the person as a whole and not any one action of his.

Astonish, Amaze.

We are astonished when we see something wonderful or exceptionally good. But we are amazed when we see something which is quite different from what we expected it to be.

Courteous, Polite.

Courtesy is shown to others, politeness is a quality that we possess. So a person is polite when he has that quality in himself, but he is courteous[2] when he shows courtesy to somebody else.

Graceful, Elegant.

Grace is in great measure a natural gift ; elegance[3] is

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1. تخفیف کرنا ۔ 2. مہذب ۔ خوش اخلاق ۔
3. شستگی ۔ خوش اسلوبی ۔

cultivated. A person may be graceful without training ; but he can only be elegant if he has been trained to be so.

Sincere, Honest.

'Honest' implies straightforward and fair conduct. A sincere person may be honest, but it is not necessarily so. Sincere means a real conviction that a thing is good. So a man may be sincere but he may use unfair or dishonest means to get a good thing.

Strange, Wonderful, Curious.

'Wonderful' is something uncommonly great and noble, but 'strange' means something not necessarily noble or great. 'Curious' is wonderful on a small scale.

Lazy, Idle.

'Lazy' is used of one who is not disposed to work, or who does not want to take any trouble in the performance of anything. 'Idle' is for a person who does not want to do that which he dislikes. He may be very active in those things which he likes.

Fruitless, Useless.

'Fruitless' is something which was expected to be successful but has failed due to some unexpected calamity[1], whereas 'useless' is that which cannot be expected to be successful.

Open, Frank.

'Open' is used for disposition of a person. 'Frank' for his words or manners. 'Frank' is also used for a person who bluntly[2] says anything that he thinks to be correct.

Unlike, Different.

A thing is said to be unlike another when it is expected in the natural course to be like it. It is different, when it is expected to be so.

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1. واقعہ ۔ حادثہ ۔ سانحہ ۔ 2. بے دھڑک بات کہہ دینا ۔

Continuous, Continual, Perpetual.

A continuous act is one which goes on without interruption[1] for the period it lasts; a continual act is one which is interrupted time and again or which has regular intervals between its performance. Perpetual is something continual[2] which lasts for an indefinite time.

Delightful, Delicious.

'Delightful' is used for pleasures of the mind and also those of the senses, whereas 'delicious' is used for the pleasures of the senses, especially that of taste.

Weighty, Heavy.

'Weighty' is used for reasons or arguments, 'heavy' for troubles or difficulties.

Sin, Crime, Guilt.

Sin is an act which is morally wrong; crime is one which is wrong in the eyes of man, or which is illegal. Guilt, on the other hand, is related to the fact whether a man has committed a wrong or not.

Benevolent, Charitable.

'Benevolent' is one who wishes well to others or who does something for others. It shows the attitude of the person towards others. 'Charitable' refers to the act; generally of alms-giving, and not to the attitude.

Neglectful, Negligent.

'Neglectful' is one who neglects a person; 'negligent' is one who neglects a thing.

Trifling, Trivial.

A trifling matter is a matter of small importance; trivial matter is a small matter to which a great importance has been given. We say trivial when we dislike the fact that it has been given so much importance, not so in the case of trifling.

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1. مداخلت 2. جاری

Friendly, Amicable.

Friendly people show courtesy to others or are cordial to them; amicable ones are far less. They only do not have a disposition to quarrel with others.

Righteous, Just.

A righteous person is one who follows the code of morals laid down by his religion; a just person is one who does justice according to principles of law or natural justice though he may not be a religious person himsslf.

Exact, Accurate.

A thing is said to be exact when it is absolutely as it should be; it is accurate when it is exact, because care was taken to make it so. A thing may be exact by accident but it is accurate only when conscious effort has been made to make it so.

Casual, Accidental.

A 'casual' event is one which takes place without previous preparation, but is quite natural and normal in itself; 'accidental' is something that happens out of the ordinary course of events.

Avaricious, Parsimonious.

'Avaricious' is one who covets and seeks to obtain wealth although he may not try to save it when he has obtained it; parsimonious[1] is stingy and does not want to spend money on himself.

Perilous, Dangerous, Hazardous.

'Perilous' is used to convey physical risk. It is a risk which is actively incurred. 'Hazardous' is always an actively incurred risk, whereas 'dangerous' is a passive one. Moreover 'dangerous' and 'hazardous,' unlike 'perilous', are used for moral as well as physical risk.

1. کنجوس - کفایت شعار

Anger, Indignation.

'Anger' is always personal. A man is angry when someone inflicts on him an injury, whereas he is 'indignant' when an injury is inflicted on somebody else. So "Akram is indignant to find that Badar has been given a beating." In this case Badar will be angry and not indignant[1].

Sorrow, Grief, Sadness, Regret.

'Sorrow' is used generally; 'grief' is used only for particular cases for which a man feels sorrow. Sorrow can be past, present or future, but grief is always for something past. 'Sadness' is a mood of the mind; 'regret' is a slight sorrow.

Fear, Fright, Dread, Terror.

'Fear' is a general term. 'Fright' is so strong a fear that it takes complete possession of one's mind and paralyses it. 'Dread' is a fear of something definite. It is as strong as fright. 'Terror' is stronger than fright.

Expense, Cost.

'Expense' is applied to the purchaser; 'cost' to the thing bought. "Can *you incur* so much *expense*?" "What did *it cost* you?"

Result, Consequences.

'Consequences' are not very remote effects that follow action. 'Results' are all those consequences, near as well as remote, which follow an act.

Aversion, Dislike.

'Aversion' is stronger than dislike; the difference is that of degree and not of kind.

Answer, Reply, Rejoinder.

We answer a simple question; we reply to an attack or charge brought against us. Another difference is that an 'answer' is always called a 'reply'. 'Rejoinder' is only an answer in support of a previous answer.

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1. طیش میں - برهم -

Command, Order.

A 'command' is issued by a very high authority, *i.e.*, king or commander-in-chief ; whereas an 'order' is given by a person of lower rank such as an officer, etc.

Illusion, Delusion.

'Illusion'[1] is something that we think is there but is not actually there. It is concerned with our vision, ordinary or mental. Delusion is a false view of things in one's mind. It is mental deception as distinct from visual.

Imagination, Fancy.

'Imagination' implies more of creative power than fancy. Fancy is an employment of ingenuity[2] and taste. Therefore, we say great poets show a high degree of imagination in their works, whereas poets of the second class display fancy and nothing more.

Goodness, Virtue.

'Goodness' is what a good man does naturally and without effort ; 'virtue' is a result of self-discipline and training.

Hindrance, Obstacle.

'Hindrance' holds a person back when he is going to start doing something. When he is doing something then an obstacle will check him in his course. So 'hindrance' is there before he begins ; 'obstacle' after he has began.

Security, Safety.

'Security' is an absence of all fear, but that does not mean that there is no danger. Security may be based on ignorance of danger. Safety is well-grounded security or security where there is not only an absence of fear but also an absence of danger.

Pity, Compassion.

'Pity' is generally felt for people inferior to oneself. It borders on contempt, because we pity the thief, the mur-

1. غلط تصور - فریب نظر - دھوکا -
2. خوش طبعی - اختراع کا مادہ -

derer, the convict, etc. 'Compassion' is based on pity without contempt and may be felt for both superiors and inferiors.

Ability, Capacity.

'Ability' is often used for conduct but it may be used for attaining a particular object in science or art. 'Capacity' is the power of acquiring any art or language.

Gift, Present.

'Gift' is usually of a considerable value, 'present' is of a less value. Gift is made to any person or institution; present is usually made on account of personal regard.

Gaiety, Liveliness.

'Gaiety' is used for a temporary state or mood of mind. 'Liveliness' is used for habitual disposition and character.

Earth, World.

The 'earth' is viewed with reference to its surface, geographical conditions and its relation to the sun or other planets. The 'world' is used when we look at the inhabitant of the earth and not its surface.

Profit, Gain.

'Profit' is made on a thing which we have laid out with that intention. 'Gain' is every advantage that we obtain, which was not ours before.

Entertainment, Diversion, Amusement, Recreation.

'Diversion' means something that draws our mind away from something fatiguing[1] or depressing.

'Amusement' is something which gives us a pleasant feeling—even a useful pursuit can be amusing. 'Entertainment,' on the other hand, can never be used in connection with a useful pursuit. In other respects it has the same meaning as amusement.

'Recreation' is mental refreshment after hard work or some tiring occupation.

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1. تھکا دینے والا -

Custom, Habit.

'Custom' is a practice prevalent[1] in a society. 'Habit' is what an individual usually does.

Dexterity, Skill.

'Dexterity' is used where a person acts quickly and has to use his hands. Skill implies a use of one's brains and has no reference to quickness.

Climate, Weather.

'Climate' is general climatic conditions of a place throughout the year.

'Weather' is the atmospheric condition at a particular time.

Costly, Dear.

'Costly' is something expensive, but the price may be as it should be ; 'dear' is used when the price of a thing is more than its normal price.

Help, Aid, Assistance.

'Help' is used where the helper does more than the person helped. 'Aid' is help, but here the person aided does more than the one who aids him. 'Assistance' does not actually mean help, it is just some co-operation amongst people.

Defective, Deficient.

A thing is defective if it has a fault in it, it is deficient when it lacks something.

Credible, Credulous.

'Credible' is used for a story that can be believed ; 'credulous' for person who believes whatever he is told.

Secret, Hidden.

A thing may be secret intentionally or unintentionally ; no agent is needed to make it secret.

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1. رائج -

'Hidden' carries the idea of a person who hides it, so it is always intentional.

Anger, Wrath.

'Anger' shows the state of mind or hidden feelings of a person. 'Wrath' is the manifestation of anger, *i.e.*, anger brought into action.

Purpose, Intention, Motive.

'Purpose' is the use of some means towards an end, whereas 'intention' may exist in a person's mind without any steps being taken to put it in practice. 'Motive' is the cause that gives birth to an intention. A man intends to kill another because he is his enemy. In this case the motive is enmity, the intention is to kill.

List, Catalogue.

In a list things are only enumerated ;[1] in a 'catalogue' they are described.

Confidence, Trust.

'Confidence' is in a person generally, trust is in a person in a particular matter. 'Trust' may be in a person in whom you do not have any confidence, because you know that he will do a particular thing in particular circumstances even with a dishonest motive.

Error, Mistake, Blunder.

'Error' is a slight mistake which is blamed morally or intellectually. It is usually a failure of judgment. A mistake is not always blamed. It may occasionally be a 'happy mistake.'

'Blunder' is a mistake made by a person who knows the matter in which he makes it.

Occupation, Business, Avocation.

'Occupation' is used for anything that we are doing at a particular time. It may be something amusing or even useless. 'Business' is a useful and serious occupation

1. شمار کی هوئی -

concerned with one's profession. 'Avocation'[1] is something that keeps us away from other employments. It is, therefore, not serious work itself.

Subject, Matter

'Subject' is something outside a book or discourse. It is something on which a book is written or a speech is made. 'Matter' is what is written in the book on any subject. It consists of ideas, facts and opinions.

Suggestion, Hint.

'Suggestion' is always positive, and consists of some practical assistance. 'Hint' is often hidden and may be negative.

Revenge, Vengeance.

'Revenge' is always related to one's equals or superiors and is personal. 'Vengeance' is related to one's inferior, and is not necessarily personal.

Lie, Untruth.

'Lie' is a deliberate falsehood, 'untruth' is a mild word for a lie.

Ancient, Old.

'Ancient' is something which is not modern ; 'old' is something which is not new.

Thief, Robber.

'Thief' is one who steals secretly. 'Robber' is one who steals openly by the use of force and violence.

EXERCISE

Use the following synonyms in your own words, making clear the difference in their meaning.

1. Absence, lack, want.
2. Blame, reproach, censure.
3. Accuse, charge.

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1. شغل - مشغله -

4. Change, shift, modify.
5. Clearly, distinctly.
6. Neglect, dereliction.
7. Vary, diversify.
8. Dishonest, unfair.
9. Black, dark.
10. Wrath, anger.
11. Polite, refined, courteous.
12. Assume, suppose.
13. Diligent, hardworking.
14. Real, true.
15. Ask, beg, request.
16. Voluntary, free, gratuitous.
17. Sorrow, regret, compunction.
18. Greed, avarice, desire.
19. Cheerful, hopeful, light.
20. Accept, recognise.
21. Learn, find, confirm.
22. Happy, joyous.
23. Costly, dear.
24. Ability, capacity, capability.
25. Imagination, fancy.

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CHAPTER XIII

WORDS COMMONLY CONFUSED

There are some words which are so like each other in their sound or their form that they are mistaken for one another. A collection of these words is given here. The student should remember the spellings of these words and their meaning, so that he may be able to use them without hesitation and without a fear of having confused one with the other.

1. **Accede.** (To yield.) He *acceded* to our request.

Concede. (To admit as true.) I *concede* that Talat went to Karachi; but this does not show that he bought the goods.

2. **Accept.** (منظور کرنا - to agree to receive something.) He *accepted* a bribe from a poor man.

Except. (سوائے - save). We bought all the books *except* "The Three Musketeers."

Expect. (اُمید کرنا - to hope.) We *expect* that Asghar will win the match.

3. **Access.** (پہنچ - approach, to come near to.) Have you got *access* to the Governor.

Excess. (Overstepping the proper limit.) Expenditure for the year was in *excess* of the country's budget.

Accession. (تخت نشینی - to come to the throne.) On the *accession* of Charles II to the throne of England, drama and dancing became popular once again.

4. **Abstain.** (To keep away from some food or drink.) The doctor told him that he should *abstain* from wine and beef.

Refrain. (باز رکھنا - not to do an act.) He was

warned that he should *refrain* from causing any disturbance in the country.

5. **Affect.** (To influence, also to pose as some one else.) He was *affected* by news of his friend's death. Don't *affect* to be rich when you are poor.

Effect. (اثر - result.) The *effect* of the medicine was not so marked as the doctor expected.

Effects. (Household goods.) He removed his *effects* from the house and gave its possession to the new tenants.

6. **Alter.** (تبدیل کرنا - to change.) They *altered* their tour programme.

Altar. (Communion table.) Everybody knelt before the *altar*, and then left the church.

7. **Adopt**. (To choose.) I would not have *adopted* such a foolish course of action.

Adapt. (حالات کے مطابق ڈھل جانا - to adjust one thing to another.) He *adapted* himself to the knew conditions.

Adept. (ماہر - expert.) He is *adept* in making excesses.

8. **Affectation.** (To pretend or pose to be someone better than oneself.) His gait, speech and conduct are all *affectation.*

Affection. (Love.) She had a great *affection* for her son.

9. **Apposite.** (صحیح - proper, correct.) Every sentence he spoke was *apposite*.

Opposite (سامنے - in front of.) Our house is *opposite* the post office.

10. **Avocation** (شغل - something which keeps you away from useful work ; hobby.) His *avocation* is government service.

Vocation. (پیشہ - profession.) His *vocation* is government service.

11. **Bare.** (Naked, without a covering.) The floor of the room was lying *bare.*

Bear. (برداشت کرنا - to endure, to tolerate.) I cannot *bear* such an insult.

Beer. (A light intoxicating drink.) He has been told that he should not take *beer*.

12. **Berth.** (Sleeping place on board a ship or in a train.) I reserved a *berth* in a second class compartment.

Birth. (Being born.) Sialkot in the *birth* place of Iqbal.

13. **Break.** If you hit the window-pane it will *break*.

Brake. (Apparatus that checks the movement of a thing.) He applied the *brakes* to the car and it stopped.

14. **Cannon.** (Big guns.) The roar of the *cannon* work up the whole town.

Canon. (اصول - Rule.) We must not break the *canon* of morality.

15. **Calendar.** (Table or chart showing days and months of a year.) He presented a *calendar* to me.

Calender. (To press cloth or prepare to make it look shining and smooth.) There is a *calendering* machine in every big cloth mill.

16. **Canvas.** (A strong coarse cloth). The uppers of the shoes are made of white *canvas*.

Canvass. (To persuade.) A successful insurance agent should be able to *canvass* his client.

17. **Council.** (مجلس - an advisory body.) Every Governor has a *council* of ministers.

Counsel. (مشورہ - صلاح - Advice.) He followed my *counsel* and succeeded in getting a job.

18. **Course.** (Way, a line of action.) The River Jhelum has changed its *course*.

Coarse. (Rough.) *Coarse* cloth is sold cheap.

19. **Coma.** (Stupor, unconscious condition.) When she heard the news of the death of her son, she fell into a *coma*.

Comma. (A mark of punctuation.) We must be careful to place a *comma* at its proper place in a sentence.

20. **Considerable.** (Sufficiently large, much.) There was a *considerable* increase in the prices on the eve of devaluation.

Considerate. (One who is thoughtful of others.) When I told him my difficulty, he was very *considerate.*

21. **Contagious.** (A disease that passes from one person to another by touch or contact.) Cancer is not a *contagious* disease.

Contiguous. (Adjacent.) His house is *contiguous* to mine.

22. **Differ.** (To disagree.) I *differ* with you on this point.

Defer. (To postpone.) They *deferred* the picnic to a better day.

23. **Defy** (انکار کرنا - to oppose ; to refuse to obey.). The mob *defied* the order of the District Magistrate.

Deify. (To make a god of a man.) Hitler was *deified* by the Nazi party.

24. **Drown.** (Used for living things and signifies the death of a living thing.) A *drowning* man catches at a straw.

Sink. (Used for inanimate things.) The ship *sank* in the Atlantic Ocean.

25. **Dye.** (The colour, or a colour.) He sells *dyes.* He will *dye* your coat blue.

Die. (Cessation of life.) He *died* of malaria.

26. **Desert** (ریگستان - a barren sandy place.) The *deserts* of Africa are very hot.

Dessert. (Sweet dish served after meals.) I had a good helping of the *dessert.*

27. **Depreciate.** (To lower in value.) The rupee has *depreciated* on account of devaluation.

Deprecate (ناپسندیگی کا اظہار کرنا - to express disapproval.) His change of coat was *deprecated* by all his party men.

28. **Draft.** (A rough sketch.) The *draft* plan was placed before the select committee.

Draught. (A current of air.) He was sitting in a *draught*, so he caught a chill.

Drought. (Scarcity of rain.) There was a *drought* in the country and the crops failed.

29. **Dose.** (A measure of medicine to be given at one time.) He gave him a *dose* of fever mixture.

Doze. (The first stage of sleep.) He was *dozing* in the court room.

30. **Exceptional.** (Rare.) This apparatus has some *exceptional* qualities.

Exceptionable (قابل اعتراض - objectionable). His remarks were *exceptionable*.

31. **Empty** (خالی - containing nothing.) The new house is still lying *empty*.

Vacant. Containing no human beings though there may be other things.) He furnished his house very well, but it is still lying *vacant*.

32. **Eminent.** (Distinguished, well known on account of ability or brilliance.) Chief Justice Mohammad Munir is an *eminent* jurist.

Imminent. (Very near, almost certain.) The sailors had been without water for ten days ; death was *imminent* and they were waiting for it to come.

33. **Eligible.** (Fit to be selected.) He is *eligible* for the Central Superior Services.

Illegible (جو تحریر پڑھی نہ جاسکے - which cannot be read.) His letter is *illegible*.

34. **Exhausting.** (That produces exhaustion.) Hockey in summer is an *exhausting* game.

Exhaustive (مکمل - thorough.) We made an *exhaustive* study of the conditions prevailing in the area.

35. **Foul.** (Dirty or bad.) The place presented a *foul* sight.

Fowl. (Domestic cock or hen.) They killed a *fowl* to celebrate the occasion.

36. **Fair.** (Beautiful.) She has a *fair* complexion.

Fare (کرایہ - charge for conveyance.) The Inter-class rail *fare* from Lahore to Sialkot is three rupees and four annas only.

37. **Famous** (مشہور - well-known in a good sense.) He is a *famous* doctor.

Notorious (بدنام - well-known in a bad sense.) He ls a *notorious* bad character.

38. **Fatal.** (That ends in death.) He met a *fatal* accident on the fourth of March.

Fateful. (Important.) President Truman took a *fateful* decision when he dismissed General MacArthur.

39. **Flour** (آٹا - ground corn.) Wheat *flour* is selling cheap these days.

Flower. *Flowers* are blooming in the garden.

40. **Few** (چند - it refers to number.) I had a *few* packets of cigarettes.

Less. (It is used for a quantity.) This packet is *less* than two pounds in weight.

41. **Flagrant.** (Glaring.) He was charged with *flagrant* misuse of power.

Fragrant (خوشبو - good smell.) The garden was *fragrant* in spring.

42. **Goal.** (Object.) His *goal* was to get a first class in the examination.

Gaol. (Prison.) He was sent to *gaol*.

43. **Gate.** (The main door of a house.) He opened the *gate* and a car came out of the compound.

Gait (چال - mode of walking.) She has an attractive *gait.*

44. **Graceful.** (Handsome.) She is a *graceful* girl.

Gracious. (Kind.) He *graciously* offered to get me a job.

45. **Genteel.** (Well-bred, fashionable.) He belongs to the *genteel* class.

Gentle. (Polite.) He is very *gentle* to the little boy whom he teaches.

46. **Grate.** (Fire-place.) A good fire was burning in the *grate.*

Great. (Big ; important.) He is a *great* man.

47. **Hail** (اولے - frozen rain-drops). There was a *hail*-storm last night.

Hale. (Healthy ; robust.) He is *hale* and hearty at the age of seventy.

48. **Honorary.** (Serving without a reward.) He is *honorary* secretary of the association.

Honourable. (Respectable.) One should always follow an *honourable* course.

49. **Hair.** (That which grows on the head.) His hair is black.

Heir (وارث - one who inherits the property of a person.) Ahmad appointed Akbar as his *heir.*

Hare. (An animal.) They went to hunt the *hare.*

50. **Human.** (Belonging to man.) This is a *human* skull.

Humane. (Kind.) He had a *humane* attitude towards his subordinates.

51. **Hew.** (Cut down.) *Hew* the trees and level the ground.

Hue. (Colour.) This flower has a red *hue.*

52. **Impossible** (ناممکن - that cannot be done.) It is *impossible* to finish this piece of work in two days.

Impassable. (That cannot be crossed.) This part of the jungle is *impassable.*

53. **Idle** (بیکار - one who does not do serious work.) *Idleness* leads to mischief.

Idol. (Image of a god.) Hindus worship the *idol* of Shivji.

54. **Inflammatory** (بھڑکانے والی - that tends to put on fire.) He delivered an *inflammatory* speech in Sialkot.

Inflammable. (That which is liable to catch fire.) Petrol is a highly *inflammable* liquid.

55. **Imaginary.** (تخیل - unreal). One cannot weep over his *imaginary* sorrows.

Imaginative. (A person who is given to imagining.) Keats was an *imaginative* poet.

56. **Indite.** (To compose.) The clerk *indited* a letter.

Indict. (To blame.) They *indicted* him but nothing could be proved in a court of law.

57. **Judicious.** (Wise.) He made a *judicious* choice of friends.

Judicial. (Pertaining to a judge.) A *judicial* officer must be fair to all parties.

58. **Loose** (ڈھیلا - that does not fit exactly.) People wear *loose* clothes now-a-days.

Lose (کھو دینا - to cease to possess). If you *lose* your temper you will be sorry for it.

59. **Last.** (Where a thing ends.) This is the *last* page of the book.

Latest. (The most recent.) This is the *latest* book on the subject.

60. **Lessen** (کم ہونا - to grow less.) The ship *lessened* its weight by throwing all heavy cargo into the sea.

Lesson. (A measure of work by which instruction is given.) Learn your lesson well so that we may proceed to the next one.

61. **Lovable.** (Beautiful.) She is a *lovely* girl.

Lovely. (One who excites love.) She has a *lovable* character.

62. **Model.** (A metal disc with an inscription on it.) He was given a gold *medal* for standing first in the college.

Meddle. (To interfere.) He is in the bad habit of *meddling* with the affairs of other people.

63. **Metal.** (Substances such as gold, iron, etc.) This table is made of *metal.*

Mettle. (Courage ; spirit.) He showed his *mettle* in the World War.

64. **Miner.** (One who works in a mine.) The *miners* are on strike.

Minor. (A thing of less importance, a person who has not attained full legal capacity—below eighteen in Pakistan.) His *minor* son succeeded him on his death.

65. **Moral.** (Good conduct or behaviour.) His *morals* are above reproach.

Morale. (The tone of general conduct especially with reference to courage.) If the *morale* of a nation is low, it can never win a war.

66. **Momentary** (وقتی - for a short time.) There was a *momentary* flash of lightning and then it was dark again.

Momentous. (Important.) England took a *momentous* decision and declared war against Germany.

67. **Oar.** (چپو - the instrument with which a boat is rowed.) He pushed the *oars* vigorously and in no time we had crossed the river.

Ore. (Raw metal mixed with impurities.) Iron *ore* is purified by a long and complicated process.

68. **Official.** (An officer.) District *officials* reached the spot in no time.

Officious. (Offering services that are not wanted.) He was so *officious* that he created confusion wherever he went.

69. **Pair.** (A set of two things.) Give me a *pair* of shoes.

Pare. (To cut off.) *Pare* your nails.

70. **Peace** (امن - when there is no strife.) We should live in *peace* if we want to prosper.

Piece. (A part.) Give me a *piece* of bread.

71. **Pour.** (To put a liquid from one container into another.) He *poured* a cup of tea for me.

Pore (سوراخ - tiny holes in a body or thing.) Water evaporates from the *pores* of the pitcher.

72. **Principle.** (A general rule.) An educated person should know the broad *principles* of economics.

Principal. (A chief, head.) The *principal* officer of the company was absent from Lahore.

73. **Popular** (ہردلعزیز - loved by most of the people.) He is very *popular* in his country.

Populous. (Thickly populated.) Karachi is a *populous* city.

74. **Pray.** (To offer prayers to God.) We *prayed* in the *masjid* in the afternoon.

Prey. (To hunt, to pursue.) He fell a *prey* to fanaticism.

75. **Prosecute.** (To institute legal proceedings against a wrong-doer.) Asghar was *prosecuted* for theft.

Persecute. (To oppress.) Jews were *persecuted* in Nazi Germany.

76. **Plain**. (Simple, clear). This is a very *plain* question.

Plane. (Level surface.) You will have to *plane* this piece of wood before you use it.

77. **Right**. (Correct.) You are *right* when you say so.

Rite. (Ceremony of a religious character.) The marriage *rites* were performed in the presence of hundreds and hundreds of people.

78. **Route** (راستہ - way or path.) The *route* I followed was very dangerous.

Rout. (A company engaged in rioting or creating disturbance.) The moment he began to speak there was a *rout* in the *pindal*.

79. **Respectful**. (One who respects another.) He was very *respectful* to his superiors.

Respectable. (One who deserves respect.) He is a *respectable* man.

80. **Sensible**. (Reasonable.) He is a very *sensible* man.

Sensitive. (One who is easily excited or affected.) He is very *sensitive* to adverse criticism.

81. **Scene** (منظر - نظارہ ; a view.) In Kashmir one comes across many beautiful *scenes*.

Seen. (Past perfect of 'see'.) Have you *seen* my new radio set ?

82. **Stationary** (ساکن - that does not move.) If your car remains *stationary* on the Mall for a few seconds, there will be a traffic jam.

Stationery. (Writing material.) Where do you get such good *stationery* from ?

83. **Sculptor**. (A person who makes statues.) He has proved himself a great *sculptor*.

Sculpture. (A piece of art usually made of clay or

stone.) His work is the best piece of *sculpture* we came across during our sojourn in Italy.

84. **Straight** (سیدھا - without any curve or bend.) This road goes *straight* to your house.

Strait. (Narrow path, usually of water.) This ship had to pass through the *Straits* of Malaya.

85. **Statue** (بت - image made of solid material.) A beautiful *statue* of Alexander the Great stands in the Peshawar Museum.

Statute. (A written law.) The constitution of the Islamic Republic of Pakistan was placed on the *statute* book in 1956.

86. **Stop.** (To come to rest.) The train will stop at Gujrat.

Stay (قیام کرنا - to remain at a place for some time.) He will *stay* with me for a month.

87. **Team.** (A group of people working together.) Out hockey *team* has won another match.

Teem. (Full of, show abundance of a thing.) We have to look to the interests of the *teeming* millions who live in this country.

88. **Tamper.** (To make changes wrongfully.) When he found that an enquiry would be made into his misdeeds, he tried to *tamper* with the office record.

Temper (مزاج - nature ; temperature.) He has a cool *temper*.

89. **Temporary.** (A thing which lasts for a short time.) They made a *temporary* oven in which they cooked their meals.

Temporal. (Worldly, as opposed to religious.) There were religious as well as *temporal* considerations which moved us to take this step.

90. **Tail** (دم - hindmost part of an animal's body.) He held the cow by its *tail* and pulled it towards his house.

Tale (کہانی - a narrative story.) He told us a long *tale* that night.

91. **Unqualified.** (One who does not fulfil all the requirements.) He is *unqualified* to practice as a doctor.

Disqualified. (A person who has been debarred on account of some irregularity.) Any one who uses unfair means is *disqualified* from taking the examination.

92. **Union.** (Different things combined into one.) The students' *union* held a debate in the college hall.

Unity (ایک ہونا - oneness.) All recognise the *unity* of God.

93. **Vacation** (Holiday.) We will go to Murree in the summer *vacation*.

Vocation (پیشہ). (Profession.) What is his *vocation*?

94. **Verbal.** (Oral, not written.) He made a *verbal* promise that he would come to see me.

Verbose. (Long-drawn, in which more words are used than necessary.) Don't be *verbose* ; tell me in plain words what you want.

95. **Vein.** (رگ - نس - a passage through which blood goes back to the heart.) The doctor gave him glucose through his *veins*.

Vain. (Proud.) He is as *vain* as a cock.

96. **Virtual.** (Almost, in fact though not in form.) The Prime Minister was the *virtual* ruler of the country during the infancy of the king.

Virtuous. (Morally good.) Aurangzeb was *virtuous*.

97. **Vale.** (وادی - valley.) There is a stream which runs in the *vale*.

Veil. (نقاب - covering for the face.) Middle-clas women wear *veils* when they go out of their house.

98. **Wages.** (Money paid to workmen and labourers during the time they work for their emyloyer.) Millowners do not pay living *wagess* to their employees.

Salary. (Money paid to professional men at regular intervals. It carries a sense of permanent employment.) Government servants draw their *salary* on the first of every month.

92. **Waist.** (A part of the human body.) Your coat is too tight at the *waist.*

Waste. (ضائع کرنا - to make useless, to spend without gain.) He *wasted* all his wealth on drinks.

100. **Whet.** (To sharpen.) Shylock *whetted* his knife to cut Antonio's flesh.

Wet. (Damp) His clothes were *wet* with rain when he entered the room.

101. **Wreck.** (Ruin, destroy.) They found the *wrecked* ship on the eastern shore.

Wreak. (انتقام لینا - to take vengeance upon an enemy.) He *wreaked* vengeance upon the killer of his father.

106. **Yoke.** (A burden.) India had to wear the *yoke* of slavery for two hundred years.

Yolk. (The yellow of an egg.) The most nourishing part of an egg is its *yolk.*

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CHAPTER XIV

LETTER-WRITING

A letter is a communication made to a person to whom, for one reason or another, we cannot speak. It takes the place of conversation, so it should be as simple and straightforward as day to day conversation is. This does not mean that we should use slang[1] and jargon in it. The conversation of educated sensible people with a developed literary taste does not contain, or at least should not contain, these elements[2]. So the language should be simple, clear and grammatical. People to-day are very busy, and seldom have time to read or write long letters. So no attempt should be made to go into unnecessary details, or to write conventional sentences about weather, health and general well-being of the person addressed. A letter should be to the point.

Letters are prose-compositions. They should not be used as a vehicle to express poetic thoughts and sentiments. The language of a letter should be clear and correct but not flowery or superfine, because in that case the personal touch of conversation is lost, and a letter begins to give us a feeling of superficiality[3]. It looks more like a pose, or an exercise in fine composition, than a true expression of one's feelings. The result is not one to be coveted.

A letter should be *sincere.* Any attempt to indulge in mental acrobats, or to show by a process of superficial reasoning that you can prove the impossible, or say clever things which look nice so long as one does not think about them, will leave a bad taste in the mouth.

The most important point to be remembered is that a letter should be *reasonable.* The matter in the letter

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1. عامیانه زبان ـ 2. عنصر ـ 3. اوپری هونا ـ سطحی هونا ـ

should be handled carefully. When you are writing to a friend who is lying ill, it will be highly improper[1] to write, "You are suffering from such a serious disease. Only a few of those who suffer from it leave their beds. Let us hope it will be different in your case......... ." It may be true, but it is not prudent. You should in a case like this enourage the paitent, give a feeling that he will recover very soon. To do this you should tell him all those things that you will do when he is on his legs again. The other thing that you can do in such a case is to tell him some interesting facts, a few anecdotes, a joke or two, so that he may have some diversion or pleasure in his hour of suffering.

Letters are generally divided into two classes.

(*i*) Social letters.

(*ii*) Business letters.

Social letters include all kinds of friendly letters, invitations, requests made to friends and their replies to them. We will deal with this kind of letters before going on to the other kind.

How to begin a social letter. In all such letters the address of the writer should be written in the upper right-hand corner of the paper. The form in which it should be written is very rigid, and should always be followed very strictly, especially so the punctuation marks. The date on which the letter is written should be placed under the address. A few examples are given for the benefit of the student :

Katchery Road,
Sialkot City,
July 10, 1956.

or

Ismat Mansions,
4, Talat Road,
Akhtarabad.
2nd August, 1956.

In the case of very close friends, the address can be

1. نامناسب

ignored[1] and mere station or name of the city is enough because they know who you are.

The following points should be noted :—

(*a*) All letters with which the words begin in the address are capitals.

(*b*) The lines follow a oblique line. An address should be written in the following form :

Katchery Road,
Sialkot City.
July 10, 1956.

(*c*) Punctuation marks should be noted very carefully.

(*d*) The date must be given in either of the two forms given above. All other forms should be avoided. A date given in any of the following forms is not correct.

11/6/56. 18-2-56. $7\frac{4}{56}$.

The next important point is the *Salutation*. It differs with age, relationship and the degree of friendship. We consider them one by one.

Relatives who are older than the writer are addressed as follows :

My dear Father,
My dear Mother,
My dear Brother,
My dear Uncle,
My dear Cousin,
My dear Sister.

In the case of relatives who are younger than the writer one can use the name of the person addressed :

My dear Salima,
My dear Akhtar.

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1. نظر انداز کیا جا سکتا ہے ۔

When they are of nearly the same age it will be better to use their full name :

My dear Ismat Mahmood.

Friendship has its degrees. Some friends are very intimate, some are not so. The situation will in this case depend upon the degree of friendship. A very close friend can be addressed as :

My dear Ahmad, or
My dear Masooda.

But in the case of friends with whom our relations are only recently formed the salutation should include full name :

My dear Ahmad Ali.

A person may be just an acquaintance with whom friendship has not yet developed or whom you have met only once or twice. In such a case it will be only correct to use Mr., Miss, or Mrs. before his or her name :

My dear Mrs. Akhtar Mahmood,
My dear Mr. Masood Ahmad.

But the acquaintance[1] may be such that you do not want it to ripen into friendship, or you want to keep the man at a distance, so that relations may be purely formal. In that case the words 'My dear' should be replaced by 'Dear.'

Dear Mr. Abdul Qayum,
Dear Miss Vaheed Qureshi.

Body of the letter. The letter should not begin in a business tone. "Received your letter dated 4th August. Thanks for the same," is not an attractive beginning for a letter to a friend. It should carry some warmth[2] and enthusiasm which one feels for a friend. Here is a good beginning :

"I feel so happy when I see the postman approaching

1. واقفیت - 2. گرمجوشی -

my house, hoping all the time to see that blue envelope which encloses your letters."

Whatever the depth of your feelings for a friend, and the language used in the informal conversation you have when you meet, your letter should not be written in slang or in terms which are too familiar to be good English.

Subscription. These are the words under which we sign our name. It depends on the relation in which the writer stands to the addressee. Here are some of the subscriptions :

Relative older than the person writing :

Yours affectionately.

Yours very affectionately.

Your most affectionate..... (write on the dotted line the relationship you have with the person concerned).

Relatives younger than the person writing :

Yours affectionately.

Friends :

Yours very sincerely.

Acquaintances, or where people have not to be encouraged to become informal :

Yours sincerely.

Under the subscription one has to write one's name. In the case of older relatives, it is proper to put down only that part of one's name by which he is usually called in the close family circle.

In the case of younger relatives the full name should be written. This does not include surname or caste. You should never write :

Chaudhri Allah Ditta,

It should only be :

Allah Ditta.

With close friends one may give only the first name or the name by which he is usually addressed by his friends but not so in the case of mere acquaintances. In the latter case the full name should be given.

BUSINESS LETTERS

Business letters are different from social letters. Here the personal touch is not very important. Moreover, we have to hide our feelings whatever they may be. It is good to show warmth towards the other party, but to be sentimental gives an impression more of a lack of practical sense than of friendship. We have to be brief and clear in this busy world, where no one can spare time for matters extraneous[1] to the business. So no attempt should in any case be made to introduce anecdotes or jokes in the letter. The form of this kind of letters is different for that of social letters.

Address. On the upper right corner the name of the firm who is writing the letter is given and under it the name of the firm to whom the letter is addressed,

Messrs Ahmad & Co.,
Beadon Road,
Karachi.

To,

Messrs. Asghar & Co.,
McLeod Road,
Lahore.

Salutation. The usual salutation when a letter is written by one firm to another, or by a client to a firm, is :

Dear Sirs, or Gentlemen,

When a firm writes to a client it is :

Dear Sir,

In the Government offices an officer writing to his superior always uses the word :

Sir,

In case of a memorandum there is no salutation and no address. The subject is dealt with right away and the name of the party, to whom it is addressed, is written opposite the signature.

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1. غیر متعلق - اجنبی

In a demi-official letter (D. O.) an officer addresses another by name and the subscription is "Yours sincerely." This letter, but for its contents, is just like a personal letter.

Subscription. In the case of firms, normal subscription is :

Yours faithfully,

Yours truly.

A subordinate writing to his officer uses one of the following subscriptions :

(*i*) Yours obediently,

(*ii*) Your most obedient servant,

(*iii*) I beg to remain,
Sir,
Yours most obedient servant,

(*iv*) I am,
Sir,
Your obedient servant.

A public servant, whatever his rank, when writing to a member of the public, uses one of the following subscriptions :

(*i*) I remain,
Sir,
Your obedient servant.

(*ii*) I am,
Sir
Your obedient servant.

One should be careful to distinguish between the above two subscriptions. One can only say. "I beg to remain" when one has already corresponded with the person. So in all cases where you are writing your first letter to somebody, use :

I am,
Sir,
Your obedient servant,

and not the other one.

At the end of a letter always make a rectangular figure which stands for an envelope, and put the address of the person, to whom the letter is written, in the proper form. The form should be as given below :

S

Mr. Akhtar Mahmood,
Katchery Road,
Sialkot City.

Having dealt with the technique of writing letters, we will now deal with concrete cases. Here are some specimen letters of different kinds, written on different occasions.

SOCIAL LETTERS

Letters to a friend describing the Pakistan Industrial Fair held at Lahore

21, Iqbal Street,
Sialkot City.
April 21, 1956.

My dear Saleem,

I wish you had been with me last week, when I went to Lahore to see the Pakistan Industrial Fair. It was an excellent sight at night. The moment we faced this panorama of lights of different colours and different shades ws had a feeling of exultation. The whole view was simply dazzling. We went to the gates. There were three of them with huge glass pillars lit up from within. On both sides of the gates were the ticket windows. We bought our tickets and joined the stream of people who were going in.

We were greeted by a loud noise. It was a tube-well engine installed by the Bata Engineering Works. They were giving a demonstration of this product of theirs. We stopped for a few minutes and saw the water passing out of a big pipe into a tank and coming up again.

This fall and rise of water was to me like the fortune of man—a complete circle of rise and fall, which goes on without a break. But we had no time for philosophy. The crowd was pressing from behind, so we moved on. There were stalls all round. We took the path to our right and walked round the place.

There were stalls exhibiting all kinds of Pakistan products. From heavy machinery to glass bangles were on the counter. One could buy anything one liked, but we had no money. Still it was a pleasure to see the different processes through which many of the finished goods pass before they reach us. I was particularly interested in seeing the way in which bangles are produced without the help of any machinery worth the name.

It was not only the things themselves that pleased me, but also a feeling and a sudden realization that Pakistan has developed its industry so well in the short span of eight years. One could see that all the needs of the people in this country can very well be met by its local production. What a satisfaction it was! You know it is never good to depend on others. We were like children fed by the advanced nations; luckily now we are able to stand on our own legs. I know this would have pleased you beyond all measure, if you had been with us.

The other features of the exhibition were an entertainment park for the children and the grown-ups who are on a spree. There were merry-go-rounds, a theatre, some entertainment stalls and a few places for refreshment. The United States Information Department and the Russian Stall had arranged free film shows for the people. We saw both the films, which were quite entertaining and showed the life of their respective countries. I would advise you to spare some time and go to the exhibition. It will be an experience, and you will be really happy to see the progress our country has made.

Yours very sincerely,

Talat.

A letter to a cousin on her passing the Matriculation Examination

Church Road,
Gujrat.
June 17, 1956.

My dear Salima,

With great excitement I took up the "Pakistan Times" of today. There was the matric result, and I was thinking about you. I looked through the paper once, twice, I do not know how many times, but your roll number was not there. I was disappointed. But on a little reflection I realized that I was turning the pages without remembering what your roll nnmber was. So I rushed into my room, looked through my diary and found the lucky roll number. I took up the paper again, and there it was beaming at me through the print. It was the first time I had realized that even cold print has life in it. I told everyone in the house about your wonderfully good marks. Please accept my heartiest congratulations and convey them to uncle, auntie and the other members of the family.

I am sure you will soon join college and will then feel so grown up, independent and perhaps a little intellectual. I wish you a happy and successful career.

Yours affectionately,
Surraya Jabeen.

A letter to a friend asking him to lend a book for a few days.

Sialkot,
July 1, 1956.

My dear Khalid,

I would be highly obliged if you would lend me your copy of "King Lear."

I will return it within a couple of days.

Thanking you,

Yours sincerely,
Rafiq.

Reply to the above letter

Sialkot.
July 2, 1956.

My dear Rafiq,

I found your letter of yesterday on my table last night. I am very sorry, I lent that book to Ajmal a fortnight ago. He has not returned it yet. I will ask him to do so ; and when I get it, I will pass it on to you.

Yours sincerely,
Khalid.

If the book is sent along, the reply will be as follows :

Sialkot.
July 2, 1956.

My dear Rafiq,

I received your letter yesterday. I am forwarding the book to you through my servant You can keep it as long as you like, as I have no immediate need of it.

Yours sincerely,
Khalid.

An informal invitation to a friend to come to tea

Bhowan Road,
Chakwal.
2nd December, 1955.

My dear Iqbal,

I have invited a few friends to tea at my place at 6 p. m. to morrow. It will be great fun to be together for some time. I hope you will honour me by your presence.

Yours sincerely,
Ashraf.

Reply to the above letter

City Road,
Chakwal.
December 2, 1956.

My dear Ashraf,

Thank you very much for your invitation. I will definitely come.

Your sincerely,
Iqbal.

Formal letter of invitation

Mr. and Mrs. Abdus Salam request the pleasure of Mr. and Mrs. Hassan Mahmood's company at tea at their house, 4 College Road, Gulberg, at 4-30 p. m. on Saturday the 28th April, 1956, on the occasion of the birthday of their son, Sulman Aziz.

4 College Road,
Gulberg,
Lahore.
April 24, 1956. R.S.V.P.

Acceptance of the above invitation

Mr. and Mrs. Hassan Mahmood acknowledge with thanks the kind invitation of Mr. and Mrs. Abdus Salam to tea at their residence on 28th April at 4-30 p.m. on the occasion of the birthday of their son Sulman Aziz. They will be delighted to come.

8 Fane Road,
Lahore.
25th April, 1956.

Declining the invitation

Mr. and Mrs. Hassan Mahmood acknowledge with thanks the kind invitation of Mr. and Mrs. Abdus Salam to tea at their house at 4-30 p.m. on the occasion of the birthday of their son Sulman Aziz. They regret that

they will not be able to attend the function because they will be out of Lahore on that date.

8 Fane Road,
Lahore.
25th April, 1956.

A letter of condolence to a friend

4, Ragunath Bazar,
Jammu.
1st August, 1944.

My dear Surindar,

I was very much grieved to read the news of your mother's death.

It is a terrible shock to lose such a kind and loving mother. I realize what your feelings are, and I know that it is no use consoling you in this hour of sorrow. But one thought at least will comfort you, that at her deathbed she had the satisfaction of seeing her son well settled in life ; she was such a religious and pious lady that nothing else could have worried her in the presence of death.

Death brings about a sudden and painful parting. But then we know that everyone has to tread the same path ; that everyone has to face the sorrow of such a parting. The one who dies is free from the pain and worry of this mortal existence. It is we who suffe and feel the loss. So is it not selfishness to weep for ourselves when we can do no good to the blessed soul that has passed away ?

I hope you will face this shock as bravely as you have faced all other situations in life.

With deepest sympathy,

Yours very sincerely,
Romash Chunder.

A letter to father asking him for some money

8 New Hostel,
M. A.-O. College,
Lahore.
21st April, 1956.

My dear Father,

I am writing to convey the good news that I have passed the promotion test. The result was declared yesterday and I stood third in my class. The professors have been very strict this time and about one hundred students have been detained in the First Year class. This had to be, because I found most of the students did not care to work at their desk even for one hour a day. I hope they will work hard next year.

A lot of my friends are asking me to give them a tea party on my success and for the prize that I have won. It is so difficult to refuse them. Last year Abdul Karim who got a prize gave one, so they say it is the tradition of the hostel.

I might have obliged my friends but, as you know, I have a meagre allowance in which I can barely make both ends meet. So I told them, "I will give you one as soon as my father sends me an extra allowance to celebrate the occasion."

My dear father, I am sure you will be kind enough to send me twenty rupees to meet this expense. I will spend fifteen rupees on the tea-party and five rupees on a necktie that I will wear at the college prize distribution.

Convey my highest regards to mother and love to my brothers and sisters.

Yours very affectionately,
Abid Ali.

A letter to a friend expressing regret at an unfortunate incident

18, Lower Mall,
Lahore.
4th July, 1956.

My dear Ahmad,

I am extremely sorry to reopen the subject which led to so much bitterness yesterday. I know that it is painful to talk of it, but my conscience has not been at rest since then. I feel that I must apologise for all that passed between us.

As you know, the discussion was impersonal and academic ; some heat was generated when you tried to explain my attitude towards the problem by analysing my personality. Without noticing the fact, we passed from the main subject to criticism of personalities, which landed us into a situation where we had no alternative but to find fault with each other. This was all very unfortunate and I know I outdid you in this field. I am sorry for it and all that I said in a fit of anger. But I think we should now close this chapter because there was no intention to insult you. It was all done before I knew where we were and what had been said. I am sure you will accept my apologies and forget all about it.

Yours very sincerely,
Asghar Ali.

SPECIMEN BUSINESS LETTERS

A letter from one firm to another, ordering goods from it

Foreign Trading Corporation,
Sialkot City.
March 9, 1956.

To

Messrs. Malik Book Depot,
Railway Road,
Sialkot City.

Dear Sirs,

Please supply us with the goods given in the attached form, your current stock. Please see that the goods are not from very old stock; the paper we are ordering should be well glazed so that ink may not spread on it.

Thanking you,

Yours faithfully,
Managing Director,
Foreign Trading Corporation,
Sialkot City.

Enclosed : One order form.

Reply to the above letter

Malik Book Depot,
Railway Road,
Sialkot City.
March 12, 1956.

To

Messrs. Foreign Trading Corporation,
Sialkot City.

Dear Sirs.

We have to thank you for your letter dated 9th March, 1956. We are very pleased to accept your order and to inform you that the goods mentioned in your order will be supplied to you within one week. The goods will be strictly according to your order. We assure you of our utmost attention whenever you are kind enough to deal with us.

Thanking you,

Yours faithfully,
Manager,
Malik Book Depot,
Sialkot City.

Application for a job

104, Rab Nawaz Road,
Jhelum.
July 2, 1956.

To

The Manager,
Pakistan Cotton Mills,
Multan.

Sir,

As you have announced a vacancy for a spinning master in your mill, I beg to offer myself as a candidate for the post.

I am a young man of twenty-nine. I received my training in Chenab Textile Mills. Then I went to the United Kingdom where I worked in Collin's Cloth Mills and Robin's Woollen Mills and got a diploma from the London School of Textile Engineering in 1950.

I have since been working in Ankara Mills at Jhelum, as Deputy Spinning Master, to the full satisfaction of the management of the Mill. I am forwarding testimonials from the Managing Director and the Spinning Master of the mill, and also a certificate from the principal of the London School of Textile Engineering, to acquaint you with the views of the people under whom I have been working.

I enjoy sound health and a good temperament which makes my dealings with my subordinates and the working hands a mutual pleasure.

In case you very kindly offer me the post I will do my best to satisfy you with hard and honest work.

Thanking you.

I am,
Your obedient servant,
A. D. Khan.

Letter to the Deputy Commissioner telling him about the dirty and unhealthy condition of the city in which you live

306, Sarai Bhabarian,
Sialkot City.
8th August, 1956.

To

The Deputy Commissioner,
Sialkot.

Sir,

I have taken on myself the unpleasant duty of placing before you the most deplorable conditions in which we, the inhabitants of Sialkot, have to live. The local municipal staff have taken their jobs as sinecures. They refuse to take the necessary trouble to go round their respective wards to see what conditions are prevailing there.

In most of the streets there are heaps of garbage. The drains are never washed, mango skins can be seen scattered on roads and bazaars at all hours of the day, giving an open invitation to all to try their luck and enjoy an unwelcome skating exercise. Sir, as you know, the malarial season has now set in, and mosquitoes have to be fought against, and all care has to be taken to keep the city clean. But what can a poor householder do, if he comes across dirt in every corner of the city ? He can only keep his house clean, but that cannot be of much help when the whole city is in such a state.

Sir, you must have received reports to the effect that cholera has broken out in the city. It is another feather in the cap of our health department.

As a tax-payer and a citizen, I request you to kindly look into the matter personally and take severe action against those who have been neglecting their duty at the cost of national health.

Thanking you,
Your obedient servant,
A. R. Akram.

A letter to the "Pakistan Times" expressing your view on the report of the Marriage Commission

20, Commissioner Road,
Sialkot City.
21st June, 1956.

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

I was very much impressed by the work done by the Marriage Commission, when I came across its report in your issue of yesterday. The Commission has, after deliberation extending over many months, made recommendations that do credit to its illustrious members. It is an attempt to face the issues that confront us in our social life, with as much courage as was shown by the passing of the Muslim Marriages Act, 1936.

In the present society woman has ceased to be a mere toy which may be used by man at his pleasure and thrown away when he gets tired of it. She has taken the role of a helpmate, a friend and a partner in sorrow as well as happiness. The husband and wife have a common object—the proper upbringing of children, and then things can only be done when they have confidence and respect for each other. Respect is never born out of fear, and a sense of insecurity that a woman feels when the thought of her husband marrying again or of her being divorced is always hanging like Democles' sword over her head.

So, the solution found by the Marriage Commission is equality in the power to divorce and prohibition of second marriage, without the permission of the competent court, are the only two reasonable courses that can stabilize and make better the foundation of our family life. I strongly support their recommendation and I appeal, through these columns, to all right-thinking peeple to do the same.

Thanking you,

Yours truly,
Salima Nasr.

A letter to your landlord suggesting some necessary improvements and repairs in the house

29, Circular Road,
Multan.
29th March, 1929.

Dear Sir,

It is after a long time that I have the pleasure of writing to you. The matter, in hand, is of great importance to me. The house in which I am living has not been repaired for the last five years. Now that the rainy season is approaching, I have grave apprehensions that the roofs will leak more than they did last year. When I think of the loss that I suffered in the form of spoiled rugs, carpets, and furniture, and the discomfort I underwent, I feel that it will not be possible to witness a repeat performance, not to talk of a worse condition than the one we faced. I am sure a man as considerate as you are will realise the gravity ot the situation and help me out of it by getting the house repaired.

I hope you remember that last time we met we had a talk about certain alterations that should be made in the house. You agreed with me on principle, but you told me that just at that time you could not spare the money required. As the alterations are necessary and will definitely be an asset to the house even after I leave, I propose that I pay for them from my own pocket, and the amount spent can then be adjusted against rent payable by me. I hope you will agree with me that this will lessen your burden, and we will be able to make the house a better place to live in.

I am sure you will reply early, so that the work may be taken in hand immediately and finished before the rains begin.

Yours faithfully,
Sikandar Hayat Naz.

A letter to Globe Travels Service asking them to reserve a seat for you in one of the planes flying to England

78, Golf Road,
Lahore.
6th June, 1956.

To

Messrs. Globe Travels Service,
Lahore.

Dear Sirs,

I intend to leave for U. K. on the 15th of June, 1956. Please let me know at your earliest convenience whether you can accommodate me on the plane leaving for U. K. on that day. If it is not possible, please tell me on what other day after June 15th it will be possible for you to book a passage for me.

I may tell you that I have to go to U. K. on a business tour, and time is very important to me. It will be, therefore, very kind of you to give me a reservation for the 15th or any other day as near to the day referred to, as is possible.

Thanking you,

Yours truly,
Ismat Mahmood.

Reply to the letter given above

Globe Travels Service,
47, The Mall,
Lahore.
7th June, 1956.

To

Mr. Ismat Mahmood,
78, Golf Road,
Lahore.

Dear Sir,

Thank you very much for your kind letter. We have great pleasure in offering you a berth on the Super-

constellation leaving Lahore on the 15th at 7 a.m. for U. K. The plane will proceed *via* Geneva.

We advise you to buy your ticket for the seat at the earliest so that this offer may be confirmed. The offer will remain open till 9-30 p.m. to-morrow, the 8th June. After that, in case it has not been paid for, the seat may be offered to any other person.

Thanking you,

Yours faithfully,
I. H. Kureshi,
for Globe Travels Service,
Lahore.

After having read the specimen letters, you are in a position to write letters yourself. Here are some exercises that will help you to learn letter-writing, because only "practice makes a man perfect."

EXERCISE

1. Write a letter to your friend in Lahore, imagining yourself to be in Murree in the month of June.

2. Write a letter to your father, telling him of your success in the Matriculation Examination and your plans for the future.

3. Write a letter to your friend, inviting him to go with you on a walking tour of Swat State.

4. Write a letter to your younger brother, advising him to disassociate himself from bad company and to divert all his energy to his work.

5. Write a letter to the Principal of a college, offering yourself as a candidate for lectureship.

6. Write a letter to a newspaper for publication, expressing your views on the custom of spending a lot of money on marriages.

7. Write a letter to the Chief Minister, bringing to his notice the rude behaviour of the petty officials towards the public.

8. Write a letter to the captain of a hockey team, asking him to play a match against your team.

9. Write a letter to the Public Service Commission, making some inquiries regarding a post which they have advertised.

10. Write a letter to the local book-seller, asking him to send you certain books.

11. Write a letter to your father, asking his permission to go to Kalat with a party of your fellow-students going on a College-conducted tour.

12. Write a formal invitation to tea on your passing the Intermediate Examination, and a reply to it.

13. Write a letter to your friend, asking him to come and stay with you in Murree, where you have a big comfortable house.

14. Write a letter to your friend, asking him to give you a loan of one thousand rupees.

15. Reply to the above letter, telling him of your inability to do so.

16. Write a letter to your elder sister, describing all the arrangements that have been made for the marriage of your younger sister, and asking her to advise you regarding any other things that should be done.

17. Write a letter to your father, explaining the circumstances in which you secured very poor marks in the house test.

18. Write a letter to your brother telling him about the college Sports Day, and the part that you played in it.

19. Write a letter to the General Manager, N.W.R., placing before him some proposals for a change in the time-table.

20. Write a letter to the editor of a newspaper, drawing his attention to an incorrect report about you, published in his newspaper. Ask him to see that a proper apology is published at a conspicuous place in the newspaper.

21. Write a letter to the Principal of your College, making suggestions for improvements that should be made in the college building.

22. Write a letter to "Burmah Shell," telling them the advantages of installing a petrol pump at a place near your house.

23. Write to the manager of a hotel, asking him to reserve a room for you on a particular day. Give him details of your requirements.

24. Write to your boss, who is lying ill in a hospital, inquiring about his health.

25. Write to a friend who has failed in the B. A. Examination, encouraging him to make a great effort and secure good marks next year.

CHAPTER XV

ESSAY-WRITING

The Essay is given an important place in all the examinations that are held to test the knowledge,[1] ability[2] and intelligence[3] of a student. This is a well-deserved position. An essay cannot be written off-hand. It carries with it the total accumulated knowledge that the student has gained by years of hard work and study. To use this knowledge in an essay, the student has to organise and canalise it. If any attempt is made to heap raw knowledge on the paper it will not make a good essay. So only well-digested knowledge can help us in this field. This knowledge is used in the essay with wisdom and a reasonable understanding of the subject. How this is done can only be understood if we know *what an essay is.*

An essay is a composition which consists of two parts united in such a way as to make them appear as one whole. These two components (parts) of an essay are, facts about a subject on which the essay is written and the opinion of the writer given on the basis of those facts. An essay must be distinguished from a narrative or a descriptive composition. In the latter case mere facts are given, no opinion is expressed, there is no personal touch. It is the bare, hard reality that is placed before the reader. So we should be careful that our essay may not be so colourless and purely informative[4] as to become one of the two forms of writing, thus becoming something different from itself. An essay must have facts as a base but the structure should be made of facts as well as opinions. It should carry a flavour of the personality of the writer. To do this we should be careful not to tackle an essay in the manner in which it has been tackled by other people in the past. If we write on a subject on which we have read a book or two,

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1. علم - 2. قابلیت - 3. ذہانت - 4. مفید معلومات بڑھانے والا -

we should not give only the views of the author of the book. If we do so, the examiner who has read the book, will sense the lack of individual treatment and will deduct marks for it. The subject on which we write may be a common everyday subject. Everybody who matters may have expressed his opinion on it, but we can still treat the subject independently and individually and convey the charm of our own personality to the reader, if we tell him what we think or feel about the subject and what everybody else feels or thinks.

While giving facts in our essay, we have to be careful not to enumerate them. Facts as dry figures will not do. They should be given not as they are, but as you see them and feel about them. So even those facts may be seen and arranged according to your personal likes and dislikes. You are creating a piece of art when you are writing an essay. So the truth of the essay is not the truth of a statement made on oath in a court of law. If you have to be true and correct regarding facts and their arrangement, you should write a narrative or descriptive composition and not an essay.

A student who possesses knowledge, intelligence and wisdom must know the technique of essay-writing before he can take on himself the difficult but interesting task of writing an essay. We will deal with it in the rest of this chapter.

Technique of Writing an Essay. The moment you are asked to write an essay, do not begin writing it. Any subject can be tackled by many different methods, and the essay that will be produced will have different merits in every case. Once we have started writing an essay from one point of view, we cannot change the whole set of ideas in the middle of it, to treat it in another manner because it strikes us to be a more interesting view of the subject. Another fact to be remembered is that every essay, like other pieces of art, must have proper proportions. This can only be done when we plan the essay before beginning to write it. The following sequence is suggested.

Read the subject carefully. It often gives more infor-

mation when looked at carefully than a hasty and careless student gets by glancing at it. Every letter of the subject is important, because it may change the meaning of the whole essay. If you are asked to write an essay on "My Pet," and you write one on "Pets," the whole essay will be so different from the one asked, that you will not get any marks for your labour. A careful examination of the subject very often gives a clue to the attitude of the examiner towards the subject, or at least of the point of view from which he looks at the subject, and you can write on the same lines.

Having taken in all that you can know from the subject, you should do the most important thing that a writer must do—*think.* Don't begin to write in the hope that ideas will come when you are writing. Time may be short but it is better to plan and write according to the length of time at your disposal, than to write something haphazard[1] in the few minutes you have and to go without securing any marks.

When you have thought on the subject for some time and seen from what different points of view it can be tackled, choose the one that you like best.

Now put down all the points that come to your mind in support of or against the theory or hypothesis[2] that you have developed. These ideas are bricks with which you have to construct your house. Bricks in themselves are neither good nor bad. You can construct a palace or a cottage with the same set of them. Only for a palace you should have a few more and they should be put in their proper places with an artistic sense of their symmetry, reasonableness and appeal. Extending the simile a little further, like an engineer you have to make a plan for the palace. Every part of it should bear a proper relationship to every other part. This can be done by grouping similar ideas into five or six groups. They will form your paragraphs. These paragraphs should be almost of equal length, and one idea should not be given an unnecessary importance as compared to the others.

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1. بے سوچے ۔ 2. قیاس ۔

Beginning of an Essay. The material[1] is now ready. We have now to take a pen and begin writing our essay. But it does not mean that now we have not to think any more. The beginning of the essay is very material and demands a good deal of attention. It should be sufficiently interesting to arrest our attention and to create an interest in the subject itself. This can only be done if it is original. If an essay is begun by giving the dictionary meaning of the subject or defining terms used in the heading, the prosaic beginning will not leave a feeling of freshness in the reader. The right course is to plunge into the subject and to deal with it from your own point of view at the very outset. If you are writing on "flowers," do not begin with "flowers are the beautiful growth that we see on plants and trees. They have an attractive fragrance and they appeal to the eye . . . . " It is much better to begin. "Flowers have always touched me with a sense of beauty and colourfulness . . . ."

Four different modes of beginning an essay are given below. Any one of them will give you a good beginning. But it is for you to decide which of them will suit a given subject. They are :

(*a*) Make a general statement on the subject, and show the lines on which you are going to treat it.

(*b*) If you know a quotation on the subject which you feel will fit in, begin your essay with it.

(*c*) If you know an anecdote[2] on the subject, it will make a good beginning. An apt joke well told will make a mark and improve the whole essay.

(*d*) If the subject is so vague that one cannot understand it, or so common or so general that every one puts his own interpretation on it, it will be advisable to define or explain it. In certain cases it may be necessary to take only a special aspect of the problem. In this case, at the very outset, one should explain this special aspect to one's reader. This will save him from a lot of

1. مواد - 2. روایت - قصہ -

confusion[1] that may otherwise follow. An example of such a subject is, "The Development of the Democratic Idea." Now democracy in the modern world has become so common a world that everyone has a preconceived[2] notion of it. This is more often than not built on a blurred idea that has taken birth in common conversation or loose use of the term by writers. It is important that this loose or blurred view of the subject be washed away from the mind of the reader, a new idea or definition take its place and an expression of the writer's opinion follow.

A mistake is often made in the construction of the first sentence in an essay. A student beginning an essay on "Motor Car" begins like this "*It is* an invention[3] . . . ." This is not a proper beginning. Always write "*A motor car* is an invention . . ."

Body of the Essay. From the second paragraph to the last but one, we have to deal with the subject and its different aspects. But it will not be proper to deal with it in such a way as to give a feeling of discord in ideas, or of general lack of coherence. An essay is one whole. It is like a piece of music and, therefore, all transitions[4] from one idea to another must take place so smoothly that the reader will not get a sudden jolt. There are three ways by which we can achieve this result.

(*a*) Before commencing an essay you should make up your mind whether you are going to support the proposition on which you are writing or oppose it, and then no change of mind should be made. You should lay down a plan by which you have to develop your ideas to a conclusion, and every paragraph must be written according to that plan.

(*b*) Try to connect the thoughts expressed in the last line of a paragraph with those of the first line in the next one. This reduces the gap which we are bound to feel between two sets of ideas.

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1. الجھن ۔ 2. پہلے سے سوچا ہوا ۔ 3. ایجاد ۔ 4. تبدیلیاں ۔

(c) A direct or indirect reference in a paragraph to the ideas expressed in the previous paragraph will give a touch of unity to the composition.

Closing of an essay. The ending, like the beginning of an essay, should be impressive. The reader should have a feeling of satisfaction at the conclusion[1] and the last words must be such that he may carry them with him. This can be done if the following facts are kept in view.

The writer should express his opinion on the facts stated in the essay. The opinion should be consistent with the treatment of the subject in the body of the essay, otherwise it will be a rude shock to the reader and will leave him dissatisfied. There are certain essays in which we do not feel ourselves competent[2] to express an authoritative opinion. But we must remember that a weak conclusion will make the whole essay a weak attempt. So you should, in no case, conclude your essay with, "It is too difficult to express an opinion" or "In such matters one can never say definitely." You should form your own opinion on the problem and express it without fear. It is your own opinion and not a result of scientific investigation. An incorrect conclusion will not materially affect your essay as long as it is not unreasonable. Your conclusion should be forceful, convincing and reasonable ; nothing more is expected of you, and nothing less.

Types of Essays. There are different types of essays and each has to be tackled in a different manner. The most important thing is the tense that is used for each type. We will discuss them one by one.

Descriptive essays. In a descriptive[3] essay, you have to describe a place or a scene or some other things of interest. But we must clearly distinguish a descriptive essay from a descriptive composition. In the former the writer describes the thing and expressess his opinion on it. He suggests improvements and[5] alterations, and says whether he likes a thing or not. In the latter case he

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1. اختتامیہ ۔ 2. لائق ۔ قابل ۔ 3. بیانیہ ۔

only describes the thing as it is. He is a machine and nothing more. We do not see the person who is writing ; we only see the thing. In the case of an essay we see the thing on which it is written as the personality that is writing it.

There are too ways of writing a descriptive essay. In the first person where you say, "On negotiating a dangerous turning at a height of 12,000 feet I saw the village" or it is written in the third person. In this case an imaginary person is created who sees different things and describes them. "The traveller saw the village . . . ." When writing in the first person use past tense ; in the third person either past or present can be used, but present tense is usually considered better.

Narrative Essay. In a narrative essay you narrate some story, anecdote or event which has happened. The tense used is always past tense, because you can narrate only those events which have already happened. Some great essay-writers use the present tense to narrate an event which is very exciting or where a vivid effect has to be created. This may be right in their case, but a student should not try to do so, because, in his case it will lead to more confusion than to the creation of the effect desired. So he is advised to stick to the past tense in all cases, from the beginning to the end.

Reflective Essay. In a reflective essay the writer has usually to express his opinions[1] or to give his ideas on an abstract subject. But a subject may not be abstract in all cases. It may be tangible, like "Radio" or "Atom Bomb." If he gives his views on them or their uses and abuses, without any attempt to describe them, he is writing a reflective essay. These opinions or reflections are always written in the present tense. The use of the pronoun "I" should be avoided. The style should be impersonal. You should say, "It is thought that the atom bomb may prove the greatest instrument of peace," instead of saying, "I think the atom bomb will

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١. رائے -

prove the greatest instrument of peace." This last sentence will be very good if it is used by a great thinker and writer who has won a place in the world for himself. But when it is written by a writer who has not won any such recognition[1], the reader is bound to feel that the writer is making too much of himself. It will leave a bad taste in the mouth, because you will be taken to be so presumptuous as to think that those conclusions cannot be questioned merely because they are your opinions.

Expository Essay. It is very near to the reflective essay but the distinction between them is quite clear. In an expository essay you do not give your opinion on a subject, you only explain a theory or describe clearly an invention or solve a philosophical or scientific riddle. The tense to be used depends on the period to which the subject belongs. If it belongs to the past, past tense is used. If to the present, present tense is the proper tense.

After writing an essay, you must remember the fact that *revision is very important*. Simple corrections which may be made while revising an essay may add many marks to the award in an examination. Some spellings, many slips and most of the punctuation marks which were not there in the first writing may be put there in the course of a revision.

With the knowledge of facts and technique, you can now begin writing an eassy. Those rules can help you in learning how an essay should be written, but you will be able to write a good essay only when you have practised writing one and a stage has come when you feel that you have not to look to those rules to compose an essay. An essay should grow itself, it should not be constructed on a set plan. But we know that a child cannot run if he does not learn to walk, so to begin with it is advised that the student should make thorough study of this introduction. He should then read the model essays given in the book. These essays will give him material on the modern subject that he requires, and he will learn how

1. قدرشناسی -

these subjects are tackled in practice. He should then proceed to the skeleton essays and build them up into complete essays by following the hints given. This will show him the path. He can then write essays on the subjects given in the exercises, and improve by practice.

A suggestion[1] that is generally made is, that the student should study great essay-writers like Lamb, Hazlitt, D. H. Lawrence and others. He may study them by all means, but they are not models for the student. They can defy all rules and keep themselves safe from all taint ; but not so the student. It is better for him to begin with the simple, model essays given here, and when he has become a good writer himself, he may make experiments in the tradition of the great artists.

There are just a few things which are not concerned with the essay in particular, but are so material to good composition that the student should keep them in view while writing an essay. They are :—

(*a*) Use very simple language, avoiding flowery or ornate style.

(*b*) Be careful about your spelling ; many a mark is lost on account of poor spelling.

(*c*) Be careful about your punctuation marks. Incorrect punctuation changes the sense of the sentence and gives a meaning to a sentence which you do not intend to give it.

(*d*) Be careful about your tenses. If there are two tenses that can be used in an essay, decide which one of them you are going to use, and then stick to it. Don't change your tense in the course of an essay. If you begin with the past tense, then do not, in any case, change to the present after you have begun the essay.

(*e*) Don't repeat time and again the same facts or opinions in an essay.

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1. تجویز -

(*f*) Don't repeat words in a sentence unless you cannot help it.

(*g*) Don't use slang or colloquial phrases ; they lower the literary value of the essay.

(*h*) Don't use ambignous[1] words. They have a hazy atmosphere which creates confusion. Be clear and concrete.

(*i*) Don't give headings to your paragraphs. An essay is one whole, and it should appear as if every paragraph is connected with the one that comes next. By giving individual importance to paragraphs we destroy the unity of the essay as a whole.

(*j*) Don't write one-line paragraphs. There should be at least two lines to every one of them.

MODEL ESSAYS

1. Village Fairs in Pakistan

In Pakistan fairs[2] are held on three occasions : to celebrate a religious event, seasonal change or to market the village produce. The first two types are pure fun, whereas the third has a more serious commercial purpose behind it.

Whatever the occasion for the fair, it is a colourful event. In the open, outside the village in an area of many acres, stalls are set for the sale of confectionery, toys, and delicacies. Merry-go-rounds are fixed ; circuses, magic shows and other amusements are provided. On the proper date the fair ground is thoroughly ornamented and everything is spick and span.

The sun rises and maidens and young men begin to pour in. The most eager-looking visitors are the young children. They are all dressed in their best, and look happy. The freshness on the faces of the village folk is

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1. مشکوک ۔ غیر واضح ۔ 2. میلے ۔

only comparable to the freshness of the early March roses, so charming they look.

But you cannot expect less. Entertainment and amusements are necessary for every human being. The greater the development of life, the more is the species susceptible to pain and pleasure But unfortunately in our villages there is no soure of amusement or recreation[1] for the people. No entertainment is provided. There are no cinema houses, no theatres and no clubs. The result is that these simple folk go on waiting for months together for the fair, and when it comes they are all smiles and joy.

The children get some extra money to spend at the fair when they come to it with their elders.

They eat sweets to their fill. They go and sit on the merry-go-round, and they buy toys to last for a year. They think they are having the pleasure of a lifetime. Their elders do not lag behind. They also are dressed in their Sunday best. They smoke and they chew betel leaves. They sing and, if they can, drink a little, and dance away the day in the best spirit. Womenfolk—the shy and simple girls of the village—come to buy tinsel and strange concoctions for powder and lipstick. They buy their clothes and bangles from the fair, and go home disgusted with the ogling of their men and stomachaches of their children.

A fair is good fun so long as it lasts, but once it is over the only person who is happy is the businessman who has earned some money on his stall. The children are sick from overeating and the elders have overspent their budget. But one does feel pleasure in being free from the yoke of reason, just for a day.

2. A Railway Journey

Early in the morning as the sun rose in the East in his golden throne, the Pakistan Express steamed into the

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1. تفریح ۔

Lahore Railway Station. It was winter, and a cool breeze was blowing. I was to travel to Rawalpindi to see one of my friends. I was half-frozen, sitting on a bench on the platform. I was thinking whether it would be possible for me to collect all my limbs when I should finally make an effort to get into the train. Well ! I did, and to my statisfaction all my limbs were in working order when I made the attempt.

I call it an attempt[1], because the Pakistan Express is not an ordinary train and is almost inaccessible to an inter-class traveller at the Lahore Railway Station. At least it was so on the day I made an attempt. I rushed in, tried to pull people out and push myself in, got at the coat of one and fell on the feet of the next. After continuous[2] effort for ten minutes, I had gained the footboard, but lost my purse. However, I went forward quite undaunted by the strife, and believe me I stumbled into the campartment just as the train steamed out of the station.

My next problem was to get a seat. But that is one thing you can never get so early in the morning in an Express train. Passengers were sleeping on the upper berths and reclining on the lower ones. With angry eyes they looked at me and my efforts and cursed me under their breath. But I knew "business is business" and a journey is no less. So I pushed one man to one side, and pushed another to the other side and got in the middle. I was not sitting—as the word goes—but I had gained a place to put my weight on, and four enemies into the bargain.

It was only at Wazirabad that one of my enemies got down and I was comfortable enough to understand the ill-feeling I had won all round the compartment. I was not popular within, therefore I decided to look outside, and find some satisfaction from a communion with Nature.

The sun was quite high in the sky, the forest had disappeared and the farmers were coming out to the fields.

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1. کوشش - 2. مسلسل -

The green crops looked like a carpet thrown across the immeasurable distance. There were many shades of green. Each field with its slight variation of colour increased the charm of the scene. We passed the river Chenab and then the river Jhelum. They were dry, and their strength and glory, so great in summer, was lost in winter. They looked like monarchs who had lost their kingdoms. There is a mosque on the bank of the river Jhelum. It stands half immersed in the water and looks beautiful.

One of these days, I thought, I would drop in at Jhelum to have a look at the place. The journey was progressing well. But then at the Jhelum station some people entered the compartment. They wanted to push and pull, and we, the privileged ones, decided to fight for our seats. I say we, because by now I had been accepted as one of them. There was a free-for-all fight and then a compromise. The weaker ones amongst the invaders ran away, and the few thick-fisted and sharp-tongued people were accommodated as usual.

The train was now in hilly country. We passed through dark tunnels[1], and I felt that they would end in Hades itself, but they did not. After every spell of darkness there was light, just like the cycle of human joy and sorrow. The train went forward and crossed ravines and brooks. The strong bridges and the tunnels made me think of the great engineers who had built it all with their great and untiring efforts. But then man can do a lot if he wants to.

I was still lost in thought when the train came to a stop. It was Rawalpindi, and my friend was waiting for me on the platform. I got down. Luckily, my ticket was not in the purse which I had lost. So we got out, and I thanked God, and began to think of myself as a hero who has travelled in the Pakistan Express on a cold winter's morning and is still alive to tell the tale.

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1. سرنگیں -

3. A House on Fire

Tun-tun-tun-tun ! It was the fire brigade. That dangerous signal in the middle of night tells everyone that there is something terribly wrong. I heard it stop in the next street. I rose from my bed and rushed out of the house. A lot of people were rushing out of their houses to the scene of occurrence[1].

In no time I was looking at the huge house that had caught fire. It was a big building, painted cream, and my friend Karim lived there. The flames had engulfed[2] the house. There was nothing to be seen except the fury of the rising flames. The red glow reflecting on the faces of the lookers-on gave a ghostly touch to the scene around. The crowd was swelling every moment. It being summer, the houses were very dry and so the fire was catching easily.

The fire brigade started working immediately after they reached the spot. They laid down their pipes, connected them to the water supply, and began to throw a steady stream of water on the flames by their hose-pipes. Good neighbours were carrying water in buckets and throwing it on the fire. The people in the houses adjacent to the one on fire were trying to keep their own houses safe by throwing water on their own walls. This was a good device and as a result damage was not done to other houses in the locality.

I was standing there one amongst the crowd. I wanted to help to save my friend's house. I wanted to do something, but I was bewitched by the great spectacle. I had not the will to move like many others who with the best of intentions were obstructing[5] the fire brigade and others, simply because they wanted to have a good look at the scene.

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1. جائے وقوع ۔ 2. لپیٹ میں لیا ہوا ۔
3. رکاوٹ بن رہے تھے ۔

But lo ! There was a cry, a sharp piercing cry ! A wail ! somebody was calling for help. It was a woman's voice. I thought she was speaking from within. But no, she was standing there on the road. Her little son of four was left in the house when everybody rushed out. She was shouting and wailing. I thought that I might even then save the boy whom everyone had given up for lost. It was a bracing idea, all my laziness vanished. I had something to do, somebody to help, and that somebody might be Karim's little brother whom I liked so much.

I asked the woman where the child was. It was in the second storey in the first room on the right of the stairs. I rushed into the house and soon I was in a sea of flames and smoke. I knew the way up and with streaming eyes and burning hands I reached the room. The child lay unconscious. It might have been dead for all I know. I took him in my arms and rushed downstairs. My breathing had become irregular. The smoke would not let me see beyond my nose, and a fainting sensation was overpowering me, but I walked on. I had a hope that somehow I would save the child and myself. I stumbled down and then tried to jump out of the house, but I staggered and fell down. When I came to myself I was lying in my own house and a doctor was in attendance. I was very glad to know that I had saved the child, and that I had fallen unconscious just outside the window I was trying to jump through.

The total loss was about forty thousand, but the family did not mind it much. They had money enough and to spare. Thev thanked God who had helped me in saving their little boy, and of course I came in for quite a lot of thanks. I am glad I did it, but even today I do not know how it all happened.

4. A Rainy Day

It was terribly hot. No one could be seen on the deserted road. Men had all retired to their houses and

were sleeping in the dark recesses to keep the heat away. The mercury had shot up to a hundred and sixteen. I was sitting in my room thinking gloomily on the impossibility of moving out and calling on a friend or two. I opened the door and peeped out. The glare was too great to let me stand there even for a minute. But I looked up and saw to my great joy a few clouds hovering above.

That was a good sight. The monsoon season brings the best and the worst of weather to our country. When the sun is bright it is worst on account of the heat and stuffy atmosphere it creates. When the sky is overcast with dark clouds, and the cool breeze is blowing, it is the best weather of the year. Now hopes rose high. The sun had gone behind the clouds. In no time dark clouds had appeared from nowhere and the sky was completely overcast. I changed and stepped on to the road, but scarcely had I walked for five minutes when the storm[1] burst and with a great fury it began to rain. The huge drops descending from the skies satisfied the thirst[2] of the scorched earth. I rushed for shelter but there was none to be found. My clothes got wet. My new trousers had sucked in enough water to make them as heavy as a bag of wheat, but I kept running towards my house.

I was on the main road now, but then I saw a nice big car coming from the opposite direction. It was pleasant to see the graceful sweep untroubled by rain till it reached quite near me. There was a splash and I found myself a different man. I had been bespattered with mud. It was a regular coating from top to bottom. I was feeling miserable by the time I reached my house. How could I face anybody with my best trousers spoiled, and my human qualities having become questionable under the mud coating!

My attention was soon diverted by a cyclist ; a man like myself, only a little better dressed, was coming from

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1. طوفان - 2. پیاس -

the other direction. His solar hat, though wet, showed that it was more dirty than old. He looked at me and tried to smile, the naughty smile which often forces itself to the lips when you see a fellow-being in a miserable plight. But in a second he had lost his balance and down he came in a heap. I rushed to him and helped him to his feet. He was hurt but the moment we faced each other and saw that one was as dirty as the other, we began to laugh. By now children had come out on the road with their loin-cloths on. They gathered round us and there was a roar of laughter. I helped the gentleman to his bike, and came home. All my misery was gone; I was smiling when I stepped into the house. I realised only then that one can only forget one's troubles when one begins to think about others and one's attention is not focussed on oneself alone. I kept standing in the window and enjoyed the scene outside: the young and the old running about on the road and feeling the cold drops of water falling on their body like God's blessing sent down from heaven.

By then the road was full of water. It had transformed itself into a stream; the traffic was at a standstill. After some time the rain stopped. Everything looked fresh and gay.[1] The windows and doors opened once again. Men moved out to buy mangoes and women went round putting the house in order. I looked at my mud-covered face in a mirror and went in for a bath and a change, thinking the fun was greater than the trouble I had had to take.

5. My Friend

I know many of my fellow-students but I can hardly call them more than acquaintances. We meet and greet each other and make a few casual remarks, but that is not friendship. The man who is intimately known to me, who shares my sorrow and my happiness, who knows my secrets and tells me his own, is Javaid. He is the one person whom I can call my friend.

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1. تازہ و بشاش -

He is slim, of average height and has a clear complexion. He is well-poised. He stands one among thousands so far as his knowledge and his learning are concerned. But these are his good points. This is the phase of his personality which he exposes to the world. But as a friend I have studied him more closely and I can speak on his habits and behaviour from a more than formal standpoint.

He is fond of reading literature: Shakespeare and Keats are his favourites. At times, when he is lost in his usual fits of love affairs, he begins to prefer Keats to Shakespeare, but that is always a passing phase. He is soon disillusioned[1] and then he grows very bitter. These are his days of intense hard work. He is always with a book in his hand and usually talks of Schopenhauer, the great pessimist philosopher. To him, life is just a jumble of moods, without a pattern. He is always planning to do something or other. But by the time he makes up his mind to act, the mood is well past and the scheme is dropped.

Occasionally I advise him, but then I remember Bacon. "Never advise people," said the great philosopher, and I know why he said that. Javaid is the last man to listen to reason when somebody else talks it. In reply to my advice he begins by trying to be reasonable and ends by being a cynic.

But it is not always so bad. He has a good singing voice. It is a treat to listen to him, when he recites a verse of Ghalib or Iqbal. However, he overdid it once, when he came to the college stage and tried to sing in a singing contest. He has the voice but he forgot that training and practice are the only things that perfect a man in all spheres of life. The results were quite disastrous. He ended by making a mess of his song and was hooted down by the audience. He was so upset after that, he would not go to college for a fortnight. But then, time is a great healer and I also helped him in regaining confidence

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1. آپکی غلط فہمی دور ہو جاتی ہے ۔

in himself. He was back in the familiar surroundings after fifteen days.

Javaid is a little politician in his own way. He reads the papers regularly, and then somehow or other he has an inner story to tell about every great happening ! I have a suspicion that all these stories are his own creation. But in the absence of tangible proof I do not risk a quarrel with such a good friend. So I say yes to all he says. If he ever happens to go to Lahore, you cannot but admire him as soon as you come across him. He has seen everybody who matters in the capital, and invariably knows more than they know about things, and narrates it with a little smile that bewitches the listener.

With all his good points and his faults, he is very sincere. He never betrays[1] his friends, and never misleads even his enemy. Whatever he says comes from his heart, and that is what has brought us so close to each other. You may or may not like him : but then, tastes differ ; and I will stand by my friend.

6. A Road Accident

It was a cold Sunday morning when I left Sialkot for Lahore in our family car. The sky was clear and the sun had risen but it was too cold to lower the window-panes. We cleared the city and took the main road that leads to Lahore. It had been raining for the last two days, so the sides of the roads were muddy[2] and slippery.[3] There was no traffic at that early hour, so we drove along smoothly for a while. It was near Sambrial that we began to meet speeding vehicles from the opposite direction. Here the road is a single vehicle road. So every time we faced a coming bus we had to go onto the slippery mud to let it pass. We reached the Sambrial-Daska turning.

Our driver negotiated the sharp turn, and suddenly we were face to face with a huge passenger bus. He applied his brakes, the other driver did the same.

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1. دھوکا نہیں دیتا ۔
2. کیچڑ پھیلا ہوا تھا ۔
3. پھسلنے والا

The driver tried to turn his bus to the left but then the unfortunate accident happened. His bus skidded in the mud and turned sideways. We had by now come quite close, and our driver was pressing hard on the brakes. But here he was blundering. He pushed too hard, and the brakes' contacts broke. The car moved straight and struck the side of the bus. There was a bump. I jumped to the roof and fell down. I think I saw the car turning turtle but I am not sure. I had fainted.

In a minute or so, I don't think it could be more, I had regained consciousness. The car was lying on its left side. The driver had received serious injuries as the screen glass had broken in the crash and had struck him on the chest and forehead. He was lying in a pool of blood against the door. I tried to rise but I could not. I had a feeling that all my ribs must have broken. So with great courage I tried to move, and regained confidence as I tried. It was not so bad. I could move. I opened the door on the top and jumped out. Passengers had poured out of the bus and were trying to help the wounded in the bus.

I shouted for help and some of them turned to me. We put the car back on its wheels and extricated[1] the driver. His was a serious case, so I rushed him to the Daska hospital on a bus that was going that way. He was, however, saved by timely medical aid.

The passengers on the bus were not so lucky ; six got seriously hurt and two of them breathed their last in the hospital. The driver of the bus was unhurt because he had jumped out of the bus when it had struck a tree on the other side of the road.

Our car was a sight worth seeing. It was completely smashed. The doors and the engine and the sides were all one great heap of wreckage. It was a miracle how I came out of it with my head on my shoulders and my neck unbroken. It was perhaps the only time in my life

1. بچایا - نکالا -

that I could understand the utility of insurance companies, and I felt a genuine pleasure when I remembered that I had paid the premium only a week before. A month later I had a new car given by the insurance company ; and my fear of accidents looked like an old, old story which is half-forgotten.

7. Radio as a Medium of Education

Industrial development[1] brought the necessity of education to the forefront. All possible means and instruments of education were brought into play. All resources were pooled ; schools, colleges, public libraries, libraries on wheels and adult education centres tried to cater for the growing needs of the people. The latest addition to these quickly expanding mediums is the Radio.

The Radio has great possibilities[2] inherent in its very mechanism. It is novel and new and, therefore, it charms the young children when they listen to it. If interesting lectures are given on various subjects on the Radio and students are made to listen to them at school or at home, there is no reason why they should not be able to grasp[3] things more easily and remember them afterwards.

An able professor or teacher can deliver his lectures to only a few students in the college. The result is that only a small number can benefit by his learning. On the other hand, if he goes on the air and delivers his brilliant lectures to a vast multitude of students who are listening to him in all corners of the country, he can serve the students better. This method can give high dividends at the University stage.

But the Radio has greater potentialities[4] in the field of adult education. Most of the people in Pakistan live in the villages. They are illiterate and they do not have enough time to come to school or social uplift centres to increase their knowledge. But towards them our responsibility is great. Unless they are educated, unless they

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1. صنعتی ترقی ۔ 2. ممکنات ۔
3. سمجھنا ۔ حاصل کرنا ۔ 4. امکانی قوت ۔ احتمال ۔

know how they can improve methods of agriculture ; how they can earn more by supplementing their income by cottage industries ; how they can guard their own and their children's health by learning a few simple facts of life ; we cannot bring about better living conditions in our country. The earliest and the simplest medium by which information on all these subjects can be given is the Radio. A receiving set can be installed in every village, and lectures can be delivered in the evening in the local dialect[1] on different important topics, to improve the condition of our backward brothers.

The Radio can be a great help in raising the moral tone of our people. We can go back to the old simplicity of our folklore and learn and remember the music of our land. This is paticularly important in the present conditions, when the springs of art have almost dried up in our country. We know that no culture or nation can progress without the strong and civilizing current of artistic creation. No one can deny that true appreciation of art has a humanizing influence. And the Radio is the only medium that can fill the present gap by bringing harmony and music to every home. It can educate us and give us a lead for the future.

Some of the things mentioned above have been tried and done successfully by Radio Pakistan, others have yet to be done. The task is difficult and the ambitious scheme of giving a receiving set to every village is to some extent expensive. But then great things have to be done to achieve great objects. Let us, therefore, hope that one day we will be able to make the maximum use of this great medium for the education and betterment of our people.

8. A Moonlit Night

It was June, and the days were terribly hot. The scorching[2] heat of the sun had forced everybody indoors and none could dare move out of the self-made prison he had in the dark recesses of his house. The nights

1. عوام کی زبان میں ۔ 2. جلانے والی ۔

were, however, cool and we could still move out after sunset. It was on the 18th of the month, when I was lying on my bed at ten at night, that I heard a quiet little knock. Everybody in the house was asleep. I slipped down, because I know who had knocked so quietly and why.

I opened the door ; it was Akram who had come out to go with me for a little adventure on this charming moonlit night. We came out in the city square and began to make plans for our next move. But we had a strong realisation of the fact that two people are after all two people and one cannot move out at night in batches of two.

We went about knocking at the door of our friend's houses. We could knock and wait ; if one heard and came out it was good fun, but if somebody else answered the call we ran for our life. After making attempts for an hour our number had swelled to five. Now we moved out of the city and took the road to the nearby canal. The moon was almost full. It was bathing the countryside in its silvery light. The road looked like a ribbon of light and the trees stood like giants guarding the silver treasure. It was a vast vista of beauty that was unfolding itself before us every moment. At times a tree would look like a man in a mosque and we would jump to the other side of the road, thinking that robbers were going to waylay us. But nothing happened, and we reached the canal bank.

We took off our clothes and got into the canal. We bathed, we jumped, we dived in the clear water. The reflection of the moon in the canal gave an added attraction to the whole scene. The moon with its companions would jump up and down in the canal as one of us would jump in or have a little plunge. It looked as if Hyperion was celebrating that happy night.

At two we slipped our clothes on and began to walk back; by now the exercise and got the better of us and we were feeling hungry. We looked round and

found a field of watermelons beside the road. We were honest people but then we could not buy anything at that hour of night, and we were too hungry to go on. One by one we slipped into the field and began to eat the sweet ripe melons. They tasted well, and it looked as if we would never have our fill when suddenly someone shouted it seemed from nowhere. We jumped up and ran for our lives, but close at our heels were three strong, well-built peasants. They had huge batons in their hands. We did our best but they caught Javaid. We had to stop to rescue our friend.

We reasoned, argued and explained, but all in vain. They gave us a sound beating, too sound to be forgotten. When they finished I looked up and the moon was frowning.[1] It was soon after that he walked out of the sky to lodge his protest against the ill-treatment meted out to us. We were, however, let off when we had paid the little change we had on ourselves. We reached home walking in a dark night, nursing our black eyes.

9. The Cinema

The Cinema is one of the latest additions to the field of entertainment. The value of entertainment has been recognised from times immemorial. Man has got to know something to lighten his burden of worries and troubles. The entertainments in the past were either brutal, like the bull-fights, or they were too expensive to suit the pockets of the lower middle classes. The advent of the cinema has brought better-class entertainment within the reach of all.

Whenever an attempt is made to cater for the taste of every member of the community, the art that attempts to do so becomes vulgar, and as a result the art becomes a corrupting influence instead of being an elevating one. The same thing has happened to the Cinema. Interested people found out the immense possibilities of making money by satisfying the baser passions and the lower tastes

1. گھور رہا تھا -

of the common people. They did all that they could do to make money and the result was a lot of harm to our social and moral life.

The Cinema in our country has somehow managed to create a life of its own, which it portrays on the screen. This life has no connection with the real life of the people. It does not present our culture, our civilization or our moral standards.[1] The result is that our cinema is a complete escape from our problems. Escape is good at times, and in a way all art has an element of escape in it, but in the case of the Cinema escape is provided in the garb of reality which creates a lot of confusion in the under-developed minds of many of our cinema fans.

In spite of all its weaknesses the cinema has its potentialities[2]. It is very near the common man and so it can be used to educate him. If our cine-producers keep to the honest path of making a reasonable amount of money by presenting some instructive films[3] to the people, they can do a lot by enlightening their audience on different social problems. We can instruct our people in different new approaches to the problems of public health, agriculture and cottage industries. This will be more useful than books because the people will see things for themselves, and the impressions received by the eye are more powerful than those received by the mind from books.

If we follow the method of the Western countries and introduce audio-visual aids to supplement instruction in schools, there can be a lot of improvement in the standard of attainments. The children will be naturally interested in pictures and they will see, for themselves, things happening on the screen. This will help their memory to retain facts which they otherwise forget. Pictures on historical, geographical and scientific subjects can be a great success from the educational point of view, though they may not be box-office hits.

This work can be best done either by the government or by the co-operative endeavour of educational

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1. اخلاق معیار - 2. امکان - 3. اصلاحی فلمیں -

The world has progresses quite a lot since 1956, when people were still more primitive than civilized. There is no starvation[1] and no hunger. Nobody eats any of those disgusting materials called wheat, rice and vegetables. The only diet is vitamin pills and tonic syrups, and there are no excretions.

Dress has not been a problem for a decade or so. Everyone wears air-conditioned suits. The temperature can be regulated by a button attached to the necktie pin, so while travelling you need not bother about the climatic conditions through which you pass. The suits carry a constant air pressure adjusting device and so it is suitable for high altitude flying. It seldom gets dirty and when it does it shows a red signal light in the diamond set in the necktie pin.

Medical science has progressed a lot. We don't treat people now. The diet is so well-adjusted that nobody gets ill. It is only when they get too old to work and too weak to be rejuvenated[2] that we give them a medicine to kill them without pain. But research work goes on. Only a few days ago a Reuter message from the moon told us that a scientist has made a man out of materials taken from a living goat. It is just plastic surgery and a few skin and bone adjustments. The man is living and has no physiological trouble. He is being fed by electro-atomico-nontrypenicillino-pills.

Everyone enjoys the amenities[3] of life. Television has become universal with the addition of a third dimensional screen and now the scientists are making experiments with a plastic material that may give actual form to the person who is performing. This will mean that the receiving station will have a little stage attached to it where a miniature theatre performance will be given by plastic figures resembling the original performers in the studio. Even the minutest detail will not be neglected.

Electricity is no more in use. It was too cumber-

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1. فاقے - 2. پھر جوان ہونا - 3. آسائش -

some and old-fashioned. The production machinery was very huge and the wireless system of carrying the current developed in 1965 was liable to occasional breakdowns. Due these circumstances match-box atomic stations have been made and put in every house to supply it with its requirements of power. It has solved the power problem even in the remotest colonies of the earth. One power station can go on working for at least one hundred years, so there is no problem of periodical breakdowns.

The problem of earthquakes[1] became quite acute after the mass production of atomic energy. But luckily, this has now been solved with a complete over-hauling of the sub-stratum of the dangerous planets. Rains are no more allowed a free hand, and that saves a lot of trouble to the health department. Local rains are arranged and are controlled by laboratories. There have been no floods for quite a long time.

Vegetables are now grown in specially constructed chambers where each crop can be produced and harvested in twenty-four hours. This has made the work of the cultivator quite easy and he gets quite a lot of time, like the factory worker, for the development of his personality.

People like Plato, Nietsche, G. B. Shaw and Russell are out of date. They say in their own time they were considered great philosophers, but a washerman who has a taste for philosophy has in his free hours written a book on their old theories to bring them once again in the public eye. But they proved a great failure. Most probably they were the people who created a lot of confusion in the world, which they claimed they were helping to develop intellectually.

But we cannot blame them ; a hundred years ago everything was in a muddle. Man had suddenly grown conscious of his power ; the little that he had, he made much of. Like a man made suddenly rich, he misbehaved

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1. زلزلے -

and proved a complete failure. The philosophers then began to think that a new species would take his place in the scheme of things. This was their admission of defeat. How childish their thoughts were, is simply amazing. It never occurred to them that a little mental adjustment, a change of viewpoint,[1] could solve the problems which they thought were beyond solution. This was simply because they would not budge an inch from the centuries-old traditions of thought. How much I wish that one of them might come to life and read this essay of mine and see the world in which we live !

11. A Picnic

It was March ; the examinations were drawing near. The classes were to disperse for preparation leaves. There was a great stir and a general feeling of approaching loneliness. The tutorial groups were arranging their annual functions to make up for their lack of activity throughout the year. The president of our group decided to take us out for a picnic to the tomb of Jehangir.

On Sunday, early in the morning, all the students assembled in the College compound. The office-bearers had been asked to bring with them the necessary food materials, fruit and musical instruments for recreation.[2] One by one the office-bearers poured in with their bag of materials. By 8 o'clock even the late-comers had arrived. The Punjab Transport Bus arranged by us arrived at 8-15, and all of us got into it. The utensils and other things were placed on the top. The word was given and with a jerk the bus began to move.

There was magic in this movement. The very motion, the cool breeze that was blowing, and the companionship of such dear friends made all the faces glow with joy. We forgot about the coming examination. The pallor caused by sleepless nights for once gave place to the sweet complacency[3] of care-free youth. Suddenly some one began to sing a song. It was Akram, and then everyone joined him. There was a cheerfulness in the

1. نقطہ نظر - 2. تفریح - 3. اطمینان - خوشی -

song that cannot be translated into prose. The bus was transformed into a music box. The pedestrians would stop on the road to look back and seek what was approaching them. And then while they looked with eyes full of astonishment, we passed along, too happy to pay attention to the confused looks of the people on the roadside.

By eight forty-five we were at the tomb. We got down, collected our things and entered the ancient garden which still portrays the oriental richness of the Mughal taste. It was early spring. Flowers were blooming. Roses and lilies peeped[1] through every hedge. The birds were singing in every tree. The colourful pageant of flowers and birds, with the green background of beautifully cut grass, made the whole scene a bewitching description from the Arabian Nights. We selected a plot and settled down for the day.

The servants we had brought with us got busy with cooking, but we were all there to help him. One student prepared the vegetables and another went out to wash the meat. A third was making a makeshift oven, and the fourth was trying to carry the bundle of firewood we had brought with us. In short, everyone helped in the cooking. Soon things were ready and the cook assured us that he could manage the little that was left. We then proceeded to make a round of the garden. We had good fun on the way, especially because everyone was in a mood to relate jokes and anecdotes[2] with a humorous turn.

At one o'clock we were back for lunch. It was very well cooked and we enjoyed it even more because we were hungry. After lunch we had fruit, and then the music programme began. There was instrumental as well as vocal music. This brought to my mind imaginary pictures[3] of Mughal aristocracy sitting in this very garden two hundred years ago and listening to the musical performance of the masters of those days. It was so interesting that we did little else till four o'clock. It was tea time. We got tea ready and settled down to enjoy the

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1. جھانک رہے تھے ۔ 2. قصے ۔ روایات ۔ 3. خیالی تصویریں ۔

cakes and mutton pies that we had brought from Lahore. This took us another half-hour.

After tea the president of the group proposed that we should go round and have a look at Noor Jahan's tomb. It is across the railway line. We could get tongas but we decided to walk. It was evening, or at least late afternoon, and walking had its attractions. The tomb of Noor Jahan did not have any of those great features that we had liked in the tomb of Jehangir. But then imagination made up the difference by presenting to the mind the picture of the gorgeous beauty that was Noor Jahan. The fancy was so overpowering that I forgot all about the surroundings in which I was standing. I was lost in the contemplation[1] of that great figure who ruled India from behind the throne, when Aslam touched my shoulder and I found that everybody was walking back.

At Jehangir's tomb we helped in the washing and packing of dishes, swept the garbage from the place where we had been cooking our meals, and came out by the main gate. Our bus had arrived for our journey back. We left at six o'clock and by six-thirty we were back in our College compound.

The day's recreation had brought me back to a state of well-being which I had missed for quite a long time. I had thought a few days previously that going out with the examinations so near was a criminal waste of time. But I felt that I was wrong. It had given me new strength and I felt that I could work with high spirits for the examination for another long spell.

12. History : What it Teaches Us

Man has always been trying to learn how he can live happily in the world. The one way to gain this knowledge is to keep a record of all the past successes and failures of man. This is done by history. We can learn by the experiences of the past generations

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1. تصور -

what is good and what is bad for us in different spheres of life. But we know that history never repeats itself. It is, therefore, quite a job to interpret history for one generation or the other in the light of new conditions and circumstances.

History gives us certain facts, their interactions[1] and the ultimate results that those events produced at the time when they happened. But whatever happened depended on two factors : the condition that existed then, and the impetus that was given to one set of conditions against another by the events that happened. Impetus can repeat itself, but not the conditions that existed in the past. So we say history does not repeat itself, therefore, to foretell anything from what happened in the past, we have to keep in mind those great changes that have come about in the course of time.

History may not foretell what we should expect under certain conditions, but it teaches us many other things. We learn from a study of world-history how very closely related is man unto man. We know how nations have progressed from barbarism to civilization ; how one and all trod the same path to progress with slight variations. This gives a feeling of the brotherhood of nations. It makes us feel that our problems are not our problems. Through it every nation has passed and will pass. This encourages us to have faith in our future and that of the world around us.

The great feeling of inferiority that Europe tried to instil in the mind of Eastern peoples is completely washed away when we learn that they have worked out their salvation just as we are doing in our own case. They lived in the past as we did and their path was also full of as many difficulties as ours is. It is only a difference of time. They have gone ahead, we are a little late ; but our destination remains the same.

History teaches us the universal truth that human

1. ایک دوسرے پر اثر ڈالنا ۔

nature remains the same in all ages and at all times. This truth once mastered gives the historian that clearness of vision and understanding which makes him stand out as a soothsayer. He is disillusioned about the Golden Age of the past and he knows what to expect from mankind in the future. He forms a clear view of human weaknesses and never discounts them when considering the possibilities of human reactions in the furture. Thus, having lost his idealism in the past and the future, he tries to be natural. No man has served mankind more than he who tried to be a man and nothing more. The historian is the man who has found this truth.

The different codes of morality that we see are to a great extent[1] a development of history. The history of the world is the history of human morals and every failure of great civilizations has left us with a clearer view of human moral development or the lack[2] of it which brought about the catastrophe. All the great losses in human history were worth bearing, if not for anything else, at least for the simple reason that man knew yet another pitfall that he must avoid. He knew a path that led into a blind alley and must be avoided. He could progress along new lines, in search of pastures new.

The great things history has done have not exhausted all the channels of instruction that she possesses. We know it can be more useful, but the study of history needs re-orientation. The study of the history of only one country is one of the pitfalls[3] that must be avoided. It gives us a feeling that it is isolated ; we feel that it is different from the rest of the world. If it is our own country, our heroes become too big for us and our defeats look too great to be faced bravely. It is only when we study the world history and see the world as one great effort of mankind towards progress that we have a true historical perspective[4]. It is only then that we know where we are strong and where we are weak. This

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1. بہت حد تک - 2. کمی - 3. لغزش کا مقام -
4. تناسب - نسبت - منظر

power of self-evaluation is one of the greatest things that history has given us. So, properly studied, it can be of great use to us, but improperly studied it can create confusion that may lead us astray.

13. Power of the Press

Democracy has become the leading form of Government in the world. It has, like all other philosophies of life that become self-conscious, denied the possibilities of an opposition or difference of opinion regarding itself. The result is that some groups have come forward to keep its standard high[1] and fight its battles. The greatest of them is the Press. The Press has found out that it can only exist if the basic concepts of democracy, *i.e.*, freedom of expression and government by the people, are given a free hand, and it is fighting for it.

In democratic countries the common man has to choose his own Government, although he has no knowledge of what that Government stands for. He is asked to express his opinion[2] on national and international issues, which are too complicated for him to understand. At this stage the Press enters the arena. The newspapers, with their news about everything on earth and the expression of their views on current problems, try to educate the masses. An attempt is made in such a way as to make every simple reader feel that his views are being presented to the world through his party paper, whereas he is all the time being told by the party paper what he should think, and how he should act.

The world is moving so quickly that even if the common man tries his best to keep abreast of the happenings of the world, he does not have enough time to think about them, and he lacks the even more important ingredient[3] of essential knowledge, which can help him to understand them and then form his opinion on them. But the idea of democracy has given him to think that he simply has got to have views, and if he does not he is somehow cut off from the majority of his fellow-countrymen.

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1. بلند معیار ۔ 2. اپنی رائے کا اظہار کرے ۔ 3. عنصر-جزو ۔

So he tries to buy what he cannot produce. He finds that the views are so cheap that he can buy them for two annas six pies a day. So he goes to the newspaper stall and the next hour he knows more than the Government he votes for.

The Press is thus the power that stands behind a democratic government. It can, by the help of "freedom of expression" lead or mislead the people in whatever direction it likes. It can distort news by just a little twisting to mean something widely different[1] from what it actually was. It can laugh out a politician, or trumpet one in, in a day. But with power comes responsibility.

The recognition of the power of the Press has forced it to realise that it has a duty to the nation. If it does its duty properly it can be of great service. It can put the people on the right path by telling them the truth. It can, by its health columns, educate them in the principles of healthy living. It can, by advertisements, bring them in touch with the best materials and thus encourage healthy trade. But it can also do a lot to butter its own bread by misleading the people at the bidding of those who can pay the price.

The Government is helpless because it depends on the Press. The public leaders pamper it because without its support they cannot stand as heroes, their feet of clay will be only too visible without the mantle of the Press. So the tyranny of the Press has gone unchallenged. The time has come when we should stand against it. There should be some Press laws that may force the Press to be at least truthful. It should be asked to keep clear of dirty advertisements. It should be forced to be above board in the financial columns. But then the law is helpless in this matter.

Men, especially when they are so well organised as is the modern Press, can always find a way to circumvent[2] the law. A law can never be better than the people it is made for. So we should not think that we can curb[3] the power of the Press, or direct it into the right path by an act of Parliament.

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1. بالکل مختلف ۔ 2. دھوکا دینا ۔ 3. روک تھام ۔

The only thing that can work on the Press is public opinion. If we refuse to be spoon-fed by the Press, if we think for ourselves, and oppose those papers which are not fighting for the truth, we can wash away this great dirty patch on our national life. But man is always selfish, and we only think that to be wrong which is wrong for us and does not serve our purpose. So whatever the paper says or does, it is bound to have a group of supporters and they will always speak from the high pulpit of patriotism,[1] which is their last resort.

Under these circumstances it is evident that the power of the Press has come to stay, and we can only hope that it will do more good by working in social, economic and moral fields than the harm that it may do by misleading the ignorant masses.

14. Prohibition

The word prohibition means "Forbidding by law the sale of intoxicants[2] for common consumption". But in actual practice the word has a far wider meaning than that. In the legal terminology it has come to mean the forbidding of manufacture, import or sale of intoxicants for common consumption. Provincial Governments of Pakistan have brought about a partial prohibition in some of the provinces. The Punjab is one of the provinces which is affected by these laws.

Drinking or intoxication is a vice[3]. It has been condemned by almost all moral codes. Anything that makes man forget himself and his surroundings cannot be supported on rational grounds. It cannot be called social behaviour because in this state man is liable to do things for which he may be sorry when sober. Intoxication has, therefore, been prohibited by Islam.

When Pakistan came into being, people in Pakistan tried to put the Islamic way of life into practice. One of the things tried was prohibition. It could not be complete. But even then there was a great cry of protest from the

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1. حب الوطنی ۔ 2. نشہ آور چیزیں ۔ 3. برائی

interested groups on the plea that individual liberty was being violated. The attack has got some force in it, but then the individual is a part of the society he lives in. He has surrendered some of his rights to the state, which is governed by the will of the majority. He has, therefore, occasionally the misfortune of being forced by the majority to give up certain habits that the state feels are injurious for the majority or the individual. One of these habits is the consumption of intoxicants. So, in the interests of public health and morality, society has done well in imposing prohibition, though by doing so it has infringed individual liberty.

On the other hand, there are people who demand complete prohibition without any exception. Their view is that wine is very harmful to human health. They say it produces blood pressure, heart diseases and stomach and intestinal disorders. The habit of excessive drinking ultimately leads to a degeneration of mental capacity. This makes people useless for themselves, their families and last of all for society. At this stage it ceases to be their individual problem. They force society, by becoming useless members, to support their families. It is only then that society has to look back and ponder over the problem. It has to think whether it would be correct to nip the evil in the bud, so that its members may not come to this pass, or whether it should wait and watch them falling in the abyss, and then condemn them at the top of its voice. Society would do great good if it took the former view and made prohibition complete ; because what is poison for one man cannot be tonic for another.

The difficulties, however, become quite unsurmountable when we think of complete prohibition. There are foreigners in our country who are addicted to wine, and cannot give it up. We need their services, so we cannot afford to make life impossible for them in our country. There are some habitual addicts amongst our own countrymen. Doctors think that they cannot keep fit without drinking wine. The last and the greatest problem is the

financial problem. Intoxicants are heavily taxed by the Government. If they are completely prohibited the national budget will be upset. We have to find alternative sources[1] of revenue before we can drop this one from our book of taxes. Of these three, we have not to worry about the first difficulty. We can always keep a few wine shops for the foreigners. The second problem will solve itself in a few years if we succeed by partial prohibition in keeping our younger generation free from the vice.[2] The revenue aspect can be very well solved by taxing other luxury goods. After all, there can be no justification in trading in people's misery.

The misery caused by intoxicants seems to be even worse when we see the poor people in its grip. Ours is a poor country and we cannot afford such degenerating[3] things. We have yet to build our State and to develop our trade and commerce. The majority of our workers earn just a pittance. If out of this they spend money on cheap unhealthy drinks, they lead their family to penury and themselves to the lunatic asylum.

Prohibition, however good it may be, cannot be enforced merely by passing a law. It needs public support, and that can only come if the common man is educated on the issue. He should be told that it is for his own benefit and not to destroy his liberty that the Government has taken this action. If this is not done, we cannot stop bootlegging, local production of wine by country-made stills, and smuggling from across the borders or from the sea. To stop one vice we will be opening many ways for the criminal to make capital. Drinking will go on unhampered, with the only difference that things will be done by the backdoor and Government will lose a substantial amount of revenue. So the right thing to do so is to appeal to the conscience of the people to make this great step a success.

15. Village Uplift in Pakistan

Pakistan is a country of villages. Ninety per cent

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1. ذریعے ۔ 2. برائی ۔ 3. اخلاق خراب کرنے والی ۔

of our population lives in rural areas cut off from the amenities[1] and comforts of city life. If we ever go and live in a village, we are shocked to see how our brethren, who bear the heavy burden of labour to feed us and to produce rich cash crops for us, are wallowing in misery. There are no schools for the education of village children. There are no sanitary arrangements for the benefit of the inhabitants, and the people are still following the age-old outworn methods of cultivation. We meet the centuries-old bullock-cart creeping along *katcha* roads. These things make us hang our heads in shame.

If Pakistan has to prosper, its people must make headway in all spheres of life. They should all go forward, marching shoulder to shoulder. They should do their bit for the betterment of this great motherland of ours. But this cannot be done unless we do something to raise our village folk to a civilized standard of life. The Government of West Pakistan have opened training centres for the people who want to work in the village uplift schemes. The work is quite complex[2] and difficult, because they have before them all the problems of the villagers.

There should be schools in the villages to educate the young boys and girls. There should be adult education centres, because all other schemes are dependent on education. With general enlightenment comes the urge[3] to live properly and the will to work to achieve a decent standard of life.

Our villager is still ploughing his lands in the old fashion with a team of oxen. He should be introduced to the modern tractor. He cannot buy these giant machines, but the Government or the village aid societies can buy them and give them to the individual cultivator on hire. This will be cheaper for him, as compared to the maintenance of his team of oxen. The work will save labour and ploughing will be cheaper and more scientific. This can be done on a non-profit basis by the Government. If

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1. سہولتیں ۔ 2. کٹھن ۔ مشکل 3. شوق ۔

private enterprise lends a hand it can earn good profits even if it does not go head over heels for money-making.

The tractors can only work if the holdings are sufficiently big. The present day system of small holdings has many drawbacks. The peasants' co-operatives can be arranged and they can consolidate the holdings. This ma· be further helpful in the development of different types of co-operatives. By proper development of co-operative banks the peasant can be saved from the money-lender and his exorbitant[1] rate of interest. In Scandinavian countries co-operatives have been a great success, there is no reason why they should not be so in ours.

In the field of health, Government can persuade young doctors to go to the villages by opening rural dispensaries and offering handsome salaries. This will improve the health of the people and make it possible for them to work more.

Our villager is mostly unemployed between the seed time and the harvest time. The cottage industries, if encouraged and developed, can keep him busy ; and he can make some extra money in his spare time. It is said that cottage industries cannot compete with the mill-made goods but then there are spheres of production which the mills have not yet entered.

Given proper guidance and financial aid, our hard-working and honest peasant can raise himself from the inhuman conditions he has fallen into. This can be done by Government endeavour as well as by private enterprise. It will be a happy day for Pakistan when our villagers are free from the evil they suffer and are prosperous[2] and happy, because no country can progress more than its people do.

16. The Development of the Democratic Idea

Democracy was defined as the "Government of the people for the people by the people." This definition has

1. بہت زیادہ - مہنگا 2. خوشحال -

done much to confuse the public mind and to create a halo of sanctity round the word democracy. It is now a regular philosophy of life and as it has become self-conscious, it has refused to admit the possible co-existence of any other political system of Government. We will have to look deep to analyse and find out under what conditions democracy is an ideal form of Government, and how and to what extent it has to be diluted[1] to meet our own conditions.

Human society has been developing itself from times immemorial. Man developed into a social animal. Then came the semi-divine elders of the tribe who were worshipped and obeyed. We then find men collecting into bigger groups. Then there came into existence huge kingdoms, and the kings took to themselves the divine qualities of the tribal chiefs. The seventeenth century was the period when we find kings trying to assert their divine rights in Europe. They did not succeed because the Renaissance[2] had brought learning to Europe, and this interest in knowledge and science had helped in the industrial revolution which produced an ever-growing middle class. This class had no voice in the hierarchy which ruled European countries. So they began to fight against the privileges of the nobility and their head, the king. This struggle culminated in sending Charles I to the block in England in 1649. But the real end came in Europe when the French revolution rocked the European political system, and many a country threw away the yoke of kingship. It was at this stage that the middle class came in to take over the power snatched away from the autocrats of Europe. In 1813 many thrones were restored but the people had become so politically conscious that they were not prepared to go back to the conditions prevailing in the eighteenth century. The nineteenth century was the century of revolutions, and ultimately we find the gorgeous structure of kingship collapsing. Where the kings remained on their thrones they were no more than figureheads, more politely called constitutional monarchs.

This new form of government which gave power to

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1. جوش ٹھنڈا کرنا ۔ 2. علوم و فنون کا دور ۔

the upper middle classes in place of the hereditary nobility is known as democracy. So we find that democracy did not come as a gift from the fairies. It is a form of government that came to us by the natural evolutionary process of the development of the political ideas of mankind. Evolutionary processes continue even after they have reached one great landmark because they do not work for a particular end. Their only end is the perfections which man can approach but can never achieve.

So we find that even when democracy had thrown out kingship it continued to evolve itself. In the beginning democracy stood for a small group of rich upper middle class people. With time came the vote for the middle class and then ultimately the lower middle class. Then the problem of electorate and constituencies or boroughs was a great disturbing factor. The constituencies had only a few voters and they were in the pocket of a few rich landlords. By and by people fought against these things and there was a redistribution[1] of constituencies. Ultimately, we find that universal suffrage was accepted as the highest form of democracy. Universal suffrage means the right of vote for all adult citizens including women.

The one thing that people forgot when they praised adult franchise[2] was ths fact that by giving a vote to a poor man you do not give him a voice in the government of the country. He is told, "Here is your vote, you can give it to anyone you like." But what use is that vote for him if it can only be used to send some rich man to the Parliament ? Elections are too expensive to give a chance to the poor man to go and express his views in that august body. So when democracy gives a vote to a man it does not mean that all the people have an equal say in the government Some have a say in electing others and some in ruling those who elect them.

The other difficulty that democracy is facing to-day is the fact that when every Tom, Dick and Harry was given a vote, nobody considered whether they were

1. تقسیم -
2. ہر بالغ مرد و عورت کو ووٹ دینے کا حق حاصل ہونا -

competent to express their opinions on weighty national problems or not. In this fast-moving world only a whole-time politician can have an opinion on national problems at the national as well as the international level. The result is that when an ill-educated, hard-working labourer is asked to exercise his sacred right to vote, he looks round and finds a number of people praising him and telling him that he knows all about everything. He stands there confused and complacent[1]. In the days of the election campaign he becomes self-confident in his ignorance and feels he is the ruler of his country. The result is that he votes for the party which pampers him most, and then he withdraws for a number of years to wake up again at the next election. Is democracy worthwhile when practised like this ? Can we be proud of the fact that our national problems are tackled by those who know nothing about them ?

We have, therefore, to see what type of democracy suits a country. If it is a state with a high percentage of literates, franchise will suit it ; but if it has a high percentage of illiterates[2] democracy in its present form will fail. So we have to determine in every state the qualifications which keep those people on the voting list who are competent to give their opinion on national issues, and to keep out those who are not competent[3] to do so. If we succeed in doing so, the few specialists left will be able to save us a lot of trouble, and democracy in this form will be a useful institution. If we do not succeed there is a serious danger that a state run by amateurs will one day collapse.

The ultimate problem in democracy reduces itself to the fact that we have to recognise the complicated society in which we live, we have to understand that the modern world is too complicated to encourage the interference of the uneducated and ignorant people. When we recognise this fact our ideas about democracy will go one step further in the field of political evolution and controlled democracy will take its place as a substitute for uncontrolled and chaotic democracy which has had its away for quite a long time.

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1. مطمئن - خوش دل - 2. بےعلم - جاہل - 3. قابل - لائق -

17. War

Since the creation of man war has been, and it looks as though will continue to be, unless something revolutionary[1] changes the set of ideas that has guided the human race for the last several thousand years. There are ideas in the air that may ultimately make war impossible. We know ideas are not enough, but just now we find that there is a definite realisation of the fact that war should be discarded[2] as a means of settling international disputes if the world is to retain its present form of civilization.

In the past, war was a recognised mode of settling disputes. The reason was that human beings were still in that phase of their development where physical superiority, as in the animal world, was something to be proud of. If one could kill another human being by the force of his arm he was honoured and respected by his fellow-barbarians. Later on, skill began to play its part in wars. Man made instruments of war, such as the axe and the sword. By and by, as man progressed, the mind began to take a more prominent place than the body. This was a revolutionary change in the animal behaviour, but unfortunately man did not understand its significance. He began to use his mind to give him physical power over others. It would have been better if he had thought of using his mind to achieve mental superiority over his fellowmen. That would have brought all differences to the discussion table instead of carrying them all the way to a battle-field.

History went on drifting in the direction which led to an increase in quantity[3] as well as quality of war material. In the nineteenth century people dimly realised that war is somehow not good. But this mere realisation could not do much.

Man is governed by ideas and those ideas are always dependent on the accumulated ideas of the bygone[4] centuries. So the love of war and the respectability attached to the warrior in the past centuries could not be

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1. انقلابی ۔ 2. ترک کرنا ۔ 3. تعداد ۔
4. گذری ہوئی ۔ گذشتہ ۔

worked away in a few years. The army was the profession of the noble, ambitious youth. It was the field of honour that could lead him on to glory, and he was trained to play his part in it bravely. So all attempts to organise an international European body to solve international difficulties failed in the nineteenth century. Perhaps the reason was that war in those days was a game of the professional soldiers. It was not the tremendous affair known to us as total war. In the twentieth century the first World War rocked the world so much that the League of Nations was formed. This body met time and again and many resolutions were discussed to reduce armaments but they failed due to the mutual distrust amongst nations.

It ultimately ended with the breaking out of the second World War in 1939. This war was the worst man had seen. Whole countries were destroyed and it prophesied even worse for the wars to come. Immediately after the war people decided to go in for rebuilding peace[1]. The United Nations Organisation was set up to see that there are no more armed conflicts. This clearly shows the great realisation of the fact that war is no longer welcome.

War springs from the conflicts of national interests. Nation is a conception born in the nineteenth century after the great French revolution. Before 1789 there were kings and kingdoms and they fought on personal grounds of disagreement. They had their professional armies and the people were not much interested in the wars that their kings were fighting so long as they were not disturbed by the enemy in their own homes. But national wars are different. Every man feels interested and helps in the progress and execution of war. Aeroplanes have found an answer to total war by bringing about total destruction. No one is spared. Even old men and children are bombarded and killed. So the only way out of the present vicious circle of wars is by destroying the present-day conception[2] of nationhood. It was a stage in human development. Man has developed so much in the

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1. امن قائم کرنے کے لیے ۔ 2. خیال ۔

field of science that he can no longer stand back and see the destruction of his race simply because politically he has not kept pace with developments in other fields.

If the concept of nation is destroyed, we will have to think of some new cementing idea that may keep us together. At the present moment it looks as if the main instinct of self-preservation is enough to keep man away from war. The other difficulty of giving free play to our aggressive[1] instinct can be solved by canalising it into constructive fields. Instead of fighting against man, man can fight against disease, illiteracy[2], misery[3] and poverty.[4] This fight for which we should all gird up our loins needs more courage than was needed to fight our fellow human beings. It will pay high dividends into the bargain.

War is now outmoded. A stage must come when man outgrows barbarism and steps into true humanity. The period has come but unfortunately it has come due to fear of complete annihilation[5] and not on account of cool thinking. Let us think and realise the great advantage of going without a war against human beings. Once this is understood, there will be no danger of a recurrence of war.

18. A Visit to a Picture-house

It was Saturday and I was sitting quietly in my room when my friend Iqbal knocked at the door. I opened it and admitted him and two more friends who accompanied him. He was dressed better than usual and was feeling quite important. He told me at once he was going to the pictures and that he had come to invite me to accompany him.

I put on my Sunday best, paying due respect to the ceremonial occasion, and we began to walk towards the picture-house. It was about five minutes' walk. We reached the picture-house quite early. There were many people standing in the compound. Music from the loud-

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1. لڑائی پر آمادہ - جنگجو - 2. جہالت - 3. دکھ تکلیف -
4. غربت - مفلسی - 5. نیست و نابود ہونا - فنا -

speaker broke on our ears with a deafening roar. The music fans, however, appreciated even this battle-drum call to the picture-house and responded with enthusiasm.[1] We went on to the verandah and looked at large groups of people clustered round the picture frames that displayed stills of the movies. Most of them, we learnt later, come there to have a look at the stills only. They do not patronise the movies within.

We had nothing to do, so we looked round the place. The stills were the most exciting scenes taken from different pictures. Very often close-ups of actresses were shown in the most alluring[2] attitudes. They were a good advertisement for the picture from which they were taken.

We were busy in going round the building when we suddenly heard the ringing of an electric bell. The music had stopped and there was a rush of people towards a window in the wall. For a few minutes it looked as if the world had come to an end or it was the air-raid warning and the people were running for shelter.[3] But we soon found out that the bell had announced the opening of the booking window and the fans who had waited so long had run to the window to be first to get tickets. It was a sight. The people were on top of one another. I saw one young man standing on the shoulders of another two and trying to reach the window over the heads of the crowd. Everybody was hitting out left and right and so many people retired after a blow or two that the whole field looked like a free-for-all boxing match. The barbaric scene destroyed the little enthusiasm we were feeling.

Luckily at the dress circle window there was a small queue. We stood in it and in a few minutes we had our tickets in our pockets. With a feeling of superiority that comes with a heavy purse we walked down to the gallery stairs. With that feeling of elation I completely forgot that it was the melon season and was not on my guard to face a melon skin that might be lying round the place.

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1. جوش و خروش - 2. دل لبھانے والا - 3. پناہ -

In a moment something had given wings to my feet and I was flying through the air. I looked round to catch at anything that I could reach, but nothing could be found. Before I realised what had actually happened I was lying flat on the floor with a huge crowd of laughing ladies and gentlemen collected round me. One lady began to scream after a few minutes, most probably because she had forgotten to do the obvious in the heat of the moment, when I fell.

My friends helped me to rise. I had hurt my head and an elbow but I was feeling more hurt on account of the cruel laughter from men and women than the injury[1] I had received. It looked as if they took delight in human pain.

Sore at heart I entered the cinema hall. Soon I found myself in a comparatively dark place. The noise of the hawkers made me forget everything except a feeling that I might go deaf any moment. After about five minutes the picture began. The screen was alive with heroes and heroines. The dance and the music, the colourful, unreal pageant of gorgeously dressed ladies, and the panorama of expensive palaces through which we passed with the cameraman made me escape from real life, though just for a few moments. It was so unreal that I began to feel comfortable, and near the interval I was almost happy. It was only when the lights went up that I came to life and found my coat torn near the elbow. It was a new coat. My jaw[2] dropped, my facial expression changed so much that my friends began to think I was going to faint. It was only then that I knew what it meant to be a good tragic hero. I was feeling like going to the studios and telling the directors that the only way they can achieve a high standard of acting in the tragedies is to tear the new coats of the actors. I thought the greater the number of coats torn, the greater would be the tragedy.

The picture ended at 9-30 p.m. and I went home. They say it was a masterpiece in humorous screen-

1. زخم - چوٹ - 2. جبڑا -

plays and I think they may be right because they were looking at it from a more objective angle.

19. A College Concert

A college, with its multitudinous[1] activities, attracts students of all types and tries to develop all aspects of their personality. Education does not mean reading or writing or gaining knowledge alone. It stands for an over-all development of the human personality. The academic side of college education is but one side and unless all other sides are looked to the object of education is not fulfilled.

Every now and then the College Students Union organises concerts[2] and fancy dress shows in the college hall. These shows attract the musical talent of the college. The shows are held in the evening and the lights that illuminate the college hall make the function unusually bright and charming. The audience is in a happy mood. Everyone carries a smile on his lips. After all, it's only once in a blue moon that they get entertainment without paying for it.

The stage is beautifully set. There are flowered curtains hanging in front. There are beautitully painted sets on both sides of the stage. The whole scene has an almost professional touch, and why should it not be so? There are students who have been doing this job for the last eight years or so. Foot-lights have been placed at the foot of the stage and a magic lantern stands majestically in the middle of the hall. On a side table prizes are arranged for the successful competitors.[3]

As the clock strikes the students take their seats. The professors occupy the front row reserved for them. It is only then that the lights are dimmed in the hall and with a lovely note the curtain is raised and we see a young girl dressed like a Hindu goddess standing in the middle of the stage. Thump! thump! thump! The dance has begun. All lights have been switched off except the

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1. بےشمار - کثیر - 2. نغمہ و سرور کا جلسہ -
3. حصہ لینے والے -

green light of the magic lantern. The whole scene is that of a fairy land ; the stage set with green plants, the red garments of the dancer and the green light of the magic lanterns With every beat of the feet there is a new charm, a new seasation and a new call to the spirit. The dance goes on. The audience is observing pindrop silence. Maybe this charm will break, but everybody thinks it will not. This will be perhaps the end of the world. Lo ! something has happened. They have changed the colour of the magic lantern to red. It is a wonerful change. It looks as if we are enjoying another dance. Then the lights are put on and the curtain falls, and back we come to the solid earth from the high regions of Olympus.

Everybody is praising the dancer. Some try to peep into the stage entrance, others try to guess who she was. The lucky few go behind the sets and the word is given. Everybody is in the secret in no time.

The curtain rises once again and there in a Mughal setting sits a musician and his party of instrument-players. The song is a delightful classical *Durbari*. The touch of the master is visible in the amateur. The audience are all ears. The feast of the eye has been followed by the feast of the ears. Have a look at the audience. They are all wagging their heads. "There, he has missed the timing !" calls out a young connoisseur who knows as little about music as the Snow-man. But he has made his impression and created his set of admirers. The song closes ; the judges, who are members of the staff, think for a while and then down goes the pencil. The pencil, poor thing, is the worst sufferer. It is she who has to do the thinking and writing both.

A few words of appreciation pass from every man to his neighbour. Only the neighbour does not listen to them because the time is short and he has to exhaust his own steam, so everybody speaks at the same time, till the lights go dim again. This time it is a new find, a First Year boy who has been cajoled on to the stage. He begins more with his hands than with his throat and ends more with his throat than with the orchestra. The poor

orchestra has failed after many attempts to keep itself going. The gap is immediately filled by the shrieks and the groans of the audience. The hall is in pandemonium.[1] The lights are switched on. The professors stand up for police work and in a few minutes we are back at a respectable standard of quietude.

The show goes on with its rise and fall of artistic values. But the entertainment is always at its best. Any loss by the artist is made up by the audience.

At the close, the curtain falls and we find the president of the College Union appear on the stage. The prize-winners are announced amongst clapping of hands. They come to the stage and get their hard won prizes. The concert is at an end. Everybody moves out. Pleasure and amusement in the evening is a great help to work hard at night. The students and the teachers have to go back to their studies praising one artist or another and slating all judges unanimously.

20. The Conquest of the Air

From the very beginning of human civilization man has felt an urge to fly. He was charmed by this urge to such an extent that he gave all his supernatural imaginative creations[2] the power to fly. Gods and goddesses, fairies and goblins, all had wings on their shoulders. They all moved happily in the air. This was an attempt at the expression of an immeasurable longing lying very deep in the human heart.

It was only late in the nineteenth century that man was able to go up in the air in a balloon. A balloon was a bag of fine silk filled with a lighter-than-air gas, *i.e.*, hydrogen or helium. This bag was attached by ropes to a chair on which man could sit. The man sitting on the chair could go up in the air and he could come down by exhausting some gas in the bag by pulling at a string, but he had no

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1. بے تمیزی طوفان ۔ مچھلی بازار ۔ 2. خیالی تخلیق ۔

control on the direction or speed of the balloon. This was left to the wind that might be blowing at the moment. This invention was followed by the production of glider planes. They had no machinery to fly them but their wings were so wide-stretched that once thev were launched in the air from a sufficient height, they kept on moving in the air for quite some time. Their direction could be controlled by the movement of their tail and their wings.

In 1905 the Wright brothers succeeded in flying their first heavier-than-air machine. It flew for 36 feet before coming down to earth. Now flying was a practical proposition. In 1907 Bleriot crossed the English Channel in an aeroplane. So air travel became a reality.

Germany did not lag behind in this field. Count Zeppelin produced his airships. They flew on the balloon principle but their direction could be controlled by the pilot.

Then came the War of 1914—18 and airships and aeroplanes were used by all the Powers to their best advantage. Pressed to service in war, aeroplanes proved a great success in the field of destructive armaments. They were used for dropping bombs on cities and destroying armies on the war front.

In 1918 the War ended. The Treaty of Verseilles had sown the seeds of another war. Europe knew it and began to prepare itself for the struggle to come. The aeroplane had proved its usefulness. So great progress was made in its development. New and better types were produced. Now that air travel had become comparatively safe, the aeroplane was brought into the field of civil aviation[1]. Men bagan to travel by air. Distances began to fade into insignificance. The world became a small place, and man began his struggle for domination in the air. Air power became the principal force in wars. Germany developed an immense air force, which proved in the beginning of the Second World War how powerful a weapon an aeroplane can be.

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1. هوا بازی - طیاره بازی -

To control the aeroplane when flying and to keep contact with it the newly invented wireless was put into service. With the help of this device a pilot could receive messages from the ground and send messages to the base on the airport. This gave aeroplanes an added safety by making the taking off and the handling of the planes more easy because the pilot could be guided by the ground crew on the weather and surface conditions of the airport. Now that the great invention[1] of science was showing potentialities of being very useful to man, came the war. The air force created great havoc with its abominable[2] bombardment. But then anti-aircraft guns and fast moving fighter aeroplanes destroyed many enemy aircraft. The loss of pilots began to worry all the belligerents, because to train a pilot is not child's play and then there was the human element of losing so many young men who were the cream of their respective nations; but this did not worry anybody at the time. To find a way out all the countries tried to find out a way by which they could fly their aircraft by remote control methods. This would eliminate the pilot. Germany succeeded in making V.1 flying bombs. This was the beginning of pilotless flying. The field is still vacant and there may be a lot of development in the near future.

After the war, civil aviation came into its own. A lot of airways came to the commercial field as International Airlines. Speed and safety increased greatly and the comfort of the modern Super-Constellation and Comet aircraft are comparable to other super-luxury modes of travel. The modern aircraft is a huge affair. It has lounges, sleeping accommodation and dressing rooms. Meals are provided during flights, and one plane can accommodate up to seventy people.

A further development is the sea-plane. This type can land in water. No airstrip is needed and in places where lakes abound, and at places near the sea, this type is particularly useful. It is also of great value on flights across the sea. But the objects of science are never

1. ایجاد - 2. قابل نفرت - حقیر -

completely achieved. People were still looking for smaller aircraft which could be flown by small groups and owned privately. These aircraft were quite cheap but to keep them one had to have an airstrip. So helicopters came into existence. These can fly upwards from a stationary position and therefore they do not need any huge plain for taxying. This has made even individuals air-minded, and in Europe people keep double-seater or four-seater aircraft for family use. Recently the United States Navy successfully experimented with a one-man plane. The machinery is put on the shoulders of a man and the propellers move above his head. This is perhaps the final development that has literally put wings on human shoulders.

Man can now very well claim conquest of the air. Much has been done and more will be done ; but it is not all so pleasing and gratifying. We know what air power can do in a war. We are all aware of the cold war that has been going on ever since the last world war ended.

The tension between the Free World and the Communist countries has been kept oscillating[1] between fever heat and comparative coolness. We never know when things may being to happen and the world may be plunged into a conflagration worse than any it has ever experienced. In that case aeroplanes will become a great menace to humanity. They will be carrying atom bombs for the destruction of our fellow men. This great conquest by man will become his greatest defeat. Man ought to learn to be responsible. The true test of humanity is power. Each conquest should humble us. Every bit of power we win should make us responsible. If this does not happen the dangers are very great. Man has to choose between war and peace. Perhaps the great destructive forces at his command will deter him from taking the risk of another war. In this case, our aeroplanes will have contributed to the peace of the world.

21. Happiness

All through the ages man has been scared of happi-

1. لٹکا ہوا ۔

ness, and yet he has loved it dearly. Happiness, man knew instinctively, was the object of life. It was the fruit of all labour. But with the development of society there developed two classes : the powerful and the weak. The powerful had their way in everything, the weak had to be kept aside. They had to be made incapable of interfering with the happiness of the powerful few. This was the problem that the tribal elders faced in the ancient world. The best way to do so was to tell them happiness has a destructive force, so that they should not talk of interference or try to look at what pleased the masters. The competition for happiness disappeared and the weaker part of society began to enjoy a negative happiness—the happiness of being unhappy in this world.

This mentality was greatly contributed to by the powerful priests. This is what made the priest of Greece and India a happy man enjoying all luxuries and indulging in all the joys of the flesh at their best. The Christian priests of the Middle Ages were no less. We have only to read Chaucer's *Centerbury Tales* to see what they preached and how they countered their preaching by their actions.

The development of society had its effect on the powerful classes. By evolution the strain of negative happiness became so powerful that even the master began to feel its effects ; and ultimately the conflict between happiness and suffering brought down the imaginative and intellectual standards to a very low ebb in the Victorian age. In the present age we find that every one is afraid of happiness. Humanity has lost its heritage. The world is in turmoil. The forces that brought about this state have gone into the background and we do not know why this great positive value of happiness has disappeared from amongst us.

The modern world is very complex. Civilization has made life difficult for the average man. The tempo of life has increased and all these forces have contributed to reduce human happiness. It may be so, but happiness is not something that we acquire from external sources. It is

not what can be bought with money. It has never been bestowed by leisure. It is a state of mind, and a harmonious[1] attitude towards life. It comes from an absence of mental conflict. All these things can be achieved only by a lack of sin-consciousness. It is not sin that makes us unhappy, because man has yet to find a standard which can classify vice and virtue for all times past, present and future. It is the consciousness of that sin, and that sin may as well be a virtue, which makes us unhappy. But sin-consciousness is very deep-rooted. It has grown in our blood throughout the development of modern civilization, till we have reached a stage when by mere reflex action anything that pleases us gives us a feeling of sin. This feeling of sin working negatively, produces a negative pleasure that causes remorse as its ultimate effect. This is the only reason why pleasures play a very little part in our lives.

Misery, disease, unequal distribution of wealth, lack of sanitary conditions, have always been and may continue to be. They can give us physical pain, but an absence of physical pain is not happiness. Happiness is a positive value and cannot be denied on negative grounds. Immorality[2] is also put forward as a reason for unhappiness. Morality is a relative value which changes from day to day. Its very transient nature makes it incomparable to the ever-present positive value, *i.e.*, happiness.

But whatever the cause, man has to make himself happy; if it were not so, life would not be liveable. To achieve happiness he has to wash away the scars of centuries left on his unconscious mind. He has to learn to disregard all the material things after which he has been hankering for so long; though they have not given him anything worth the name. The scientific progress which gave us so many comforts, misdirected our energies because we began to work on science to get happiness from it which was not there. The door lies closed to us now, and we have to begin anew.

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1. هم آهنگ - ربوط - خوش گلو
2. بد اخلاق

Happiness is another name for mental freedom. Free, unfettered thought will of its own accord lead mankind to happiness. Freedom from prejudice will make us accept life as it is. It will make us look at others from a better point of view. A fault in others will be looked at not through other eyes but by our own understanding of things. The fault will not be judged on objective moral principles, it will be understood in relation to our own faults and so will be forgiven. This freedom can only come by training. It is a paradox that you cannot wash away many years of negative training without some years of positive training. We have to educate our generations to have the broad-minded tolerance that may raise them above moral technicalities and thus loosen the narrowness of vision that keeps us straight on the path of misery. We have to train ourselves to be happy. This can only be done by understanding once for all that happiness is the end of life. God is happy and man, who is made in His image, ought to be so. Earth is our home and for once we ought to know that God, Who loves His creation, because there can be no creation[1] without love, wants us to be happy in this world that He has created for us. We have been misled[2] by those interested in the contrary belief. It is especially so because only a happy man can spread happiness around himself. A sorry fool will give only what he has.

22. Victories of Peace

We have so long been hearing about the victories of war that the very expression "Victories of Peace" sounds a discordant[3] note. But looking at it carefully we see that victories of peace are worthy of more respect than the victories of war. The poet has put it beautifully,

"Peace hath her victories
No less renowned than war."

The victories of peace are won over nature for the benefit of man. Victories of war are won by men over men by destroying them or crippling them for life. All the

1. تخلیق ۔ 2. گمراہ ہونا ۔ 3. ناموافق ۔ بے سر

progress that man has made has come from his fight against nature, disease, ignorance and oppression[1]. When we take a step forward in our fight against any of these enemies of man, we have won a victory that will alleviate[2] human suffering and increase human comforts. So long as the progress of human mind and reason continues, man will go on fighting these battles of life, and win victories.

This world was not as we find it today. Wide rivers separated one place from another. Now we have great and wonderful bridges which span the rivers and bring men close to each other. Great mountains have been defied by men by making tunnels in them, and running modern luxury trains through them, thus making those ranges passable[3] which at one time were considered impassable even for the most daring and the greatest adventures. This is not all. Man used to travel at a slow speed. He could not go beyond a few miles around his village. Today, with the help of cars, trains, ships, and aeroplanes great distances seem insignificant[4] and in a few hours one can cover a distance which in the past would have taken a lifetime. This has brought man nearer to man. Today people talk of going to another country just as they used to talk a few years ago of going to the adjoining village.

Side by side with these inventions science has made it possible for us to stay at home and do all those things which people in the past had to do by personally moving from place to place. You have your telephone in your bedroom, and you can transact your business by talking to every one of your business friends while you are resting in your bed. Then there is the great discovery of telegraph and wireless telephone. Any message can be conveyed from one place to another in no time. These are great things that have been done by man in peace when he was secure from war and could think of his comfort instead of thinking of self-preservation[5] and nothing else.

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1. دباؤ ۔ 2. کم کرنے کی ۔ 3. ان پہاڑوں میں سے گزرا جا سکتا ہے ۔ 4. بہت کم ۔ 5. جان بچانا ۔

War has given birth to great instruments of destruction[1] but in peacetime doctors and chemists have been working to save life and to alleviate human suffering. Hundreds of diseases that were considered incurable have been treated successfully. So many preventive medicines have been produced that in civilized countries diseases such as malaria, typhoid and small-pox have been completely exterminated. But in this field a lot of work has still to be done. The fight against disease is going on. Every day new victories are won. The greatest in the modern era has been the production of antibiotics[2]. They have revolutionised medicine.[3] But the great challenge offered by T. B. and cancer is still there. Doctors have taken up the gauntlet[4]: let us see when these great enemies of men are floored, to give happiness and life to millions of sufferers.

The fight against disease cannot be restricted to the laboratories or hospitals. Men suffer because they are so ignorant that they do not know how to save themselves from the onslaught[5] of germs and infections. They have to be educated. The best course is to increase the number of literates, so that it may be possible to educate them in simple principles of health by the help of books, charts and pamphlets. This problem has been tackled with full force. The great demon of ignorance is being pushed out of the world by slow degrees. Every day we learn of more schools and colleges that have been opened to satisfy the increasing demand. Adult literacy campaigns have helped to educate those adults who have unfortunately been denied the advantages of education in their childhood. Free education is bringing education to the poorer members of our society. It will be the greatest V-Day for us when we have no illiterates amongst us.

Education has created a better understanding among people. A more human attitude prevails now. The oppressive prison rules have changed and man has become less oppressive and cruel to his unfortunate brother.

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1. وہ ہتھیار جن سے تباہی مچائی جاتی ہے ۔ 2. جراثیم کش دوائیں ۔ 3. دوائیوں کے میدان میں انقلاب برپا کر دیا ہے ۔ 4. مقابلہ کی دعوت قبول کر لی ہے ۔ 5. حملہ ۔

The institution of slavery has been washed away from the surface of the earth. Labour laws have improved the conditions of labour. The labourer has ceased to be a poor oppressed individual who has nothing to gain in this world except misery and nothing to do except hard, monotonous[1] work. He now has his hours of work and a respectable salary to live on in comfort.

This enumeration of all that has been done does not show that man has done enough and so must now destroy all this by another war and rebuild peace by beginning over again. These are only milestones on the road to progress. They tell us what we have done. They please us and give us confidence by showing to us the great achievements of those who have fought the battles of peace in the past. But we should look at the long road that lies ahead ; the great distance that we have to cover, the dangerous enemies we have to encounter ; and gird up our loins. Much has been done but more has yet to be accomplished. We are in the battle-field now, and, God willing, we will win greater victories for peace than any won before.

23. The Choice of a Profession

"My son is going to be a doctor." How often people say such things about their children when they are still too young to go to school. The parents very often want their children to do what they themselves had failed to do, to achieve what they want to achieve, in short to be their playthings. This harms the career of a child. One can never decide what a man can do well, so long as he is not given a wide field to choose from and to show his prowess in it. A child who is interested in literature will not be a good doctor, so his fond parent will only make another experiment which is destined to fail, when he puts that boy in a medical college.

A child should be allowed to choose his own career. This does not mean that he should be asked what he would like to be and then be trained for it. His choice is indirect.

1. کام جس کی نوعیت تبدیل نہ ہو -

He is watched at every stage in his education. His likes and dislikes ; his interest in one thing more than another ; his special aptitude ; in short, his whole personality is analysed and understood. Once that is done the child can be guided by slow degrees into the particular field he is fit for. He will feel comfortable there and will shine in it because he can put his whole self into his work. If a child is a good mathematics student, he is interested in physics and is usually attracted by machines. He will be a good engineer provided his inclinations are given a chance to develop on the proper lines. But if he is made a Professor of English Literature he will be disinterested in his work and most of his time will be spent in resolving his mental conflict arising from the performance of duties for which he is temperamentally unfit[1].

The choice can only be made by observing the child when he is at work. His own views are of little importance, because they are usually coloured by hero-worship. If he has seen the procession of a great leader who is being welcomed to his city, and the leader catches his fancy, he will for days, months and years be interested in nothing except being a great leader. At an impressionable age[2] most of our young people are impressed by film actors and actresses. They love to be one even when they have no talents that can secure for them a position on the stage or in the films. In this case a child should not be forced into something that he does not want to do, only an opportunity should be given to him to work and to excel in something for which he has a natural aptitude.[3] That will lead him on to a career for which he is fit, and will automatically[4] remove the attraction of a career in which he would have been unfit.

Most young men have to choose a career for themselves because their parents neglect to help them at the proper time to choose one. When they are grown up they can easily see the merits and demerits[5] of the pro-

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1. ذهنی طور پر ناقابل هونا ۔ 2. وه عمر جس میں بچه هر قسم کے اثرات قبول کرتا هے ۔ 3. قدرتی رحجان ۔ 4. خود بخود ۔ 5. برائیاں ۔

fessions that offer themselves, and they can choose one that suits them most. The most popular profession in our country is Government service. This tendency is one of the legacies of the British rule. A feeling of security fostered by two hundred years of slavery is still present in our young men. They look at life as a chance, not as a struggle and an attempt to achieve something that may take some sweating hard labour. The greatest attraction of Government service is the security of employment that it offers ; and the disadvantage is the low salaries, and the opportunities for corruption that go with it. Amongst the other professions that offer themselves, there is the medical profession. It is the noblest profession that a man can choose. He can alleviate suffering, and serve his fellow human beings. But it needs hard labour both as a student and as a practising doctor. An easy-going, careless young man should never attempt to enter it.

The legal profession has always attracted the most brilliant people, but most of the people who actually come to the profession are usually misled by the greatness of the leading figures[1] in the field. It is only good to remember that there is no place at the Bar except at the top, and the ascent is not an easy one.

The other profession that offers immense possibilities to a young man is commerce. One never knows the possibilities that are open to a businessman. One begins from scratch and ends by being a multi-millionaire. But one has to work hard and only those few who are very brilliant or who have so much money that they can go on even without much support from their brains, can succeed in this field.

Politics is usually made to appear very attractive because there are so many people who are interested in using young men as tools for their own political interests. But a wise young man knows that politics is a game of the rich. He can afford it only when he has collected sufficient funds to face the future without financial worries.[2]

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1. اهم شخصیتیں - 2. خالی پریشانیاں -

Keeping all these things in view, a young man can with some cool thinking find out the carer that suits him best, and follow it. The only danger is that reason and not sentiments should be made the judge in making this very important choice.

24. Summer

Sweltering heat,[1] a scorching sun, a blinding glare and a perspiring body are the only images that come to my mind when I speak the word "Summer." But it is not the same for everyone. For an Englishman summer has different associations. It is the best season of the year. There are flowers everywhere. The sun shines in a clear sky. The overcoat is replaced by light summer wear. There is happiness and joy all round.

Summer brings with it a complete change in the lives of our countrymen. There is a general depression, and an incapacity to work is a common experience. People are off the roads. The day is spent indoors. Fans help to reduce the heat and ice-cold water is the favourite drink. People who sell kababs and fried fish in winter change over to ice-cream, kulfi and cold drinks. The bazaars have a different look. Every shopkeeper has placed a shade over the front of his shop. Ice-cream wallahs have a flourishing business. Their cries are heard in every street and on every road.

There is a change in clothes. The woollen suits for winter have been replaced by muslin shirts and white pyjamas or shalwars for indoor wear and shirts and pants for outdoor use. Women wear voile shirts and long-cloth shalwars to keep the heat away. Light shoes and chappals have taken the place of boots and heavy shoes that go so well with winter.

Rich people have moved to the hill stations. The life on a hill station is absolutely different from the one in the plains. There the temperature is low. During the day people wear light clothes but in the evening woollies are back in the street. The hotels are all congested. The few that can offer accommodation charge[2] heavily for it,

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1. جھلس دینے والی گرمی ۔ 2. جگہ کا کرایہ ۔

but those runaways who have come to take refuge from the heat of the sun for a few days pay for their comfort ungrudgingly.[1]

In the evening holiday-makers[2] swarm into restaurants. The few which can offer open-air dinners or tea are the most favoured. Some restaurants have the added attraction of a band which is in attendance in the evening. A few arrange cabarets at this time to attract patrons who can pay well. European-style restaurants arrange balls after dinner and are patronized by the fashionable Europeanised circle.

On the hills mountaineering is a favourite sport. The holiday-makers are often seen going up or coming down the hills at all times of the day. Here fruit is in abundance and one can buy it cheap. But the very memory of the plains where one has to go back after the break is most agonising. But when one is in the plains one feels that if there is a redeeming feature in summer it is the holiday that one can enjoy for a few days upon the hills, and get sufficient vitality to face an angry sun when one comes back to one's work.

25. Travelling To-day

It would be a sight to see the baffled expression on the face of one of our ancestors if he happened to come back to earth and was invited to travel by air. The world has progressed so quickly in the field of travelling that people who lived a hundred years ago could not, even in their wildest dreams, think that so much could be done, and actually would be done, before a century had passed.

Centuries ago man began to travel on the back of animals such as donkeys, horses and camels. He made carts, coaches and chariots to increase the comfort of travelling. Then came the steam-engine, and man found himself travelling in trains. These trains were very slow-moving. It was an achievement to move a train at the rate of fifteen or twenty miles an hour. By and by the

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1. بغیراعتراض کے ۔ 2. جو چھٹیاں منا رہے ہوں ۔
3. ریلوے لائن ۔

rail tracks were improved, the engines were built better and new inventions were made to increase the speed of the trains. To-day we find trains moving at the rate of one hundred and twenty miles an hour. This has brought people very close to each other and distances have been almost mocked out of human life. It is quite common in Europe or America to see a man travelling sixty miles every day from his house to his office and back.

The human mind was not satisfied with the production of fast-moving trains. There were places where railways could not be built, and man had a great desire to fly in the air. So Zeppelins and then aeroplanes were invented. Man found himself flying in the air. It was unsafe to do so in the beginning; but then by degrees new inventions and safety measures made air travel safe. To-day people do not give a thought to the element of danger in flying from place to place.

Ships were another mode of travel[1] which had been used from very old times. But when we compare the *Queen Elizabeth* with the small boats that could not stand a collision[2] with a whale, we simply wonder at the bravery of those who had the courage to travel in those tiny things. To-day's ship is a floating city, with hundreds of people aboard. It can communicate with the shore by wireless. It can move at great speed, and it is practically proof against all kinds of accident.

Side by side with the struggle to increase speed, engineers were busy with increasing comforts that could be provided to the passengers. The modern passenger cannot visualize[3] how horribly uncomfortable travelling was some years ago. He travels in an air-conditioned[4] room which is warm in winter and cool in summer. His seat is cushioned with the best rubber mattress produced by the engineers. At night he can lower a full size bed. He has a club room, a library, and in some luxury trains[5] he

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1. سفر کا ذریعہ ۔
2. ٹکر ۔
3. دیکھ سکنا ۔
4. عمارت یا کمرہ جس میں درجہ حرارت اور نمی کو خاص اندازہ کیا جاتا ہے ۔
5. بہت ہی آرام دہ گاڑی ۔

can even see movies, if he is so disposed. A rich traveller can hire even a drawing room in one of the trains, where he sits on a sofa and plays cards, listens to music programmes on the radio or switches on a radiogram. He travels with all the comforts of a home.

The aeroplane has improved beyond all measure. Today air-travel services have planes which give sleeping accommodation at night, and serve meals in the air. They travel at immense speed and carry small libraries for the convenience of the passengers. The ships are simply a luxury to travel in. The modern ship has everything on board from a cricket ground to general merchants' shops. There are swimming pools and ball rooms which are as comfortable and as big as any in the biggest hotel on shore. Doctors are available to attend to the sick and there is a small hospital for serious cases.

Buses and cars cannot be ignored when we talk of travelling. They have improved. Now-a-days some buses are air-conditioned. The Punjab Transport has made a successful experiment in luxury buses. These buses have ceiling fans, a radio set, a cooler, and a small bar for cold drinks. But buses and cars can never be comfortable for long distance travelling.

Improvement is witnessed not only in means of communication but also in other things connected with it. Numerous travel agencies[1] have come into existence.

A traveller has only to tell his travel agent where he wants to go and in what class he would like to travel. The travel agent arranges his visa, reserves his passage, books hotel accommodation at his destination[2] and, if he is on a sight-seeing trip, takes him round the places which are worth seeing. In short, he practically takes charge of him when he leaves his house and conveys him back under his benevolent wing. These travel agents are not paid anything by the traveller. They get their commission from the trains, ships, hotels, and others with whom they deal. This free service has made travel agents very

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1. جو جماعتیں سفر کی سہولتیں بہم پہنچاتی ہیں ۔ 2. منزل مقصود ۔

popular and reduced the difficulties of travelling to the minimum.

We are happy that travel to-day is very comfortable and easy, but at times one misses the difficulties and the danger that were faced by the people who travelled in the past in their own leisurely yet hazardous manner. They were the people who enjoyed the romance of travelling. The modern traveller on a conducted tour[1] is a machine going round and recording different sights that he comes across. He does not feel he has left his home. He does not meet the people whose country he is visiting, he does not eat the food they cook, and the moment he comes back he is as blank as he was when he left.

26. A Visit to Taxila

It was December, the Christmas holidays gave everyone an itch to travel. So one morning my father suggested a visit to Taxila, and the next evening we were sitting in a car and travelling on the Grand Trunk Road. Mian Masud was sitting at the wheel and the car was roaring down the lonely road on that cold winter evening. We were soon in Jehlum, where we stayed for the night. That night is memorable because we kept awake till twelve o'clock listening to the verses which Khawja Nazeer recited in an exquisitely[2] incorrect form. It was a jumble of verses, one line going with another as simply as one child goes with another when they are enjoying a ride on a merry-go-round.

We were back on our legs at five in the morning, and without breakfast we reached Pindi and from there drove to Taxila. The museum at Taxila shook us all.

We, the moderns, very proud of all our new inventions, feeling very complacent[3] on the progress we have made and so superior to the people who lived centuries ago, were suddenly face to face with a civilization which,

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1. جس سفر کا انتظام کیا گیا اور سیر کرانے کے لئے ایک شخص ساتھ جائے جو ہر چیز کے متعلق بتاتا جائے ۔ 2. بہت پیارا اور خوبصورت ۔ 3. مطمئن ۔

though ancient, yet compared well with ours. In certain things they were even superior to us. Their pottery gave us a shock because it was the same as our country-folk use even to-day. The idea of progress had forsaken[1] us. We felt that we have as a nation stayed still for thousands of years. Then there was the cutlery that was used centuries ago. There were spoons of all sizes, there were forks, and there were plates. They were old and crude but they were not very different from those that decorate our tables to-day.

We saw some huge earthen pots. There was nothing very particular about them but we learnt that Buddhists sank them in the ground one on top of another. They made holes in the bottom of every one of them and a sink was built over them. All the dirty water from a house flowed from the sink into them and by slow degrees it disappeared deep into the earth. This, we understood, was the nearest approach they made to the modern flush sytem. They had no need of a system of sewage because of it, and the whole city remained clean without it. The great statues were most fascinating, but I was attracted by a shelf which was full of small birds, animals and other things cut out of stone. They were exactly like the models the artists saw in nature and showed craftsmanship of a high degree.

From here we proceeded to the actual sites where excavation had taken place and from where things had been brought to the museum. There were cities as big as our modern towns and they were as well constructed and as well planned as any we have. There were streets and roads which were quite wide according to the standards of those people. There were wells and temples, schools and bazaars, all arranged in a beautiful manner.

The place that most impressed me was a Buddhist monastery. It was at a height and the road was not motorable, so we had to walk. Khawja Sahib had to carry all his weight some hundred yards of steep ascent,

1. چھوڑ گیا تھا -

and he was quite breathless, but coaxed and cajoled by father he kept up his spirits and we reached the top in good time. It is a huge building which is built on a very well drawn plan. There is a courtyard on all sides of it ; there are rooms which are of almost equal size. In the middle of the courtyard there is a pond. It was most probably to collect rain water. We crossed the courtyard and entered a big kitchen, there we saw grinders and ovens that were used by the monks who once lived there. Attached to the kitchen, there is a scullery[1] and a bathroom for the cook. A cook's room is attached to it.

Another great feature of the building is the meeting hall ; this is a room quite big even according to modern standards, where the monks used to hold their meetings and conduct their discussions. The walls of this building are more than two feet thick and were plastered. This plaster can even now be seen in places. Outside the monastery[2] there is a temple. I was so much affected by the sight that I began to visualise those monks leaving their monastery and walking in perfect order down the steps to the temple. Their rites and their religion may be strange to us but their civilization and their knowledge seemed to be just like ours. It looked as if the place had been vacated only *the day before*.

It is a great experience to go to Taxila, because it leaves a man humble. It gives one a feeling of human weakness in the grip of time when one thinks how these great cities lost all their inhabitants and were covered with earth. It lowers our sense of pride at our physical achievements by disclosing to us that man has at many different periods touched great heights of development and progress but then in the face of one difficulty or other he had to bow down and all his achievements could not save him from his doom. When we left we were sober, serious people lost in meditation.[3] The verses of Khawja were not heard, and the jokes and jollity that highlighted

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1. جہاں برتن صاف کئے جاتے ہیں ۔ 2. خانقاہ ۔
3. غور میں ڈوبے ہوئے ۔

our journey up were transformed into seriousness, and a reflective mood prevailed.

27. A Cricket Match

The M. C. C. was playing a match against the Pakistan Eleven. This was a Test match, and everybody in Lahore had a feeling that the national honour of Pakistan was to be vindicated by this great fight against the British team. Early in the morning on the day of the Test, a huge crowd was making its way towards the Jinnah Gardens. The match was to begin at ten a.m., but booking windows were closed at nine because there was no room in the stadium for the swelling[1] crowd.

Inside the stadium, it was a beautiful sight. There were thousands of men and women sitting round the play-ground. People of many nationalities and all colours were represented. One could see Sikhs, Hindoos, and Muslims sitting side by side and exchanging views on diverse topics. In that half hour they had discussed everything from cricket to Kashmir and back. In the ladies[1] enclosure one could see colourful sarees, attractive skirts and flowery shirts and gowns, but the most noteworthy feature was the loud chirping noise. It was quite a pleasure to hear its sweet music. There was the Governor's[2] enclosure in which one could dimly recognise the forms of Ambassadors, diplomatic representatives and other people who mattered. The Governor was not there. He had to come at the last moment and the match was to commence after the players had been introduced to him.

In front lay the green turf, the best we have in Lahore, and all round one could see the tree-tops peeping into the stadium. It was an impressive and beautiful scene. Even if there had been no match it would have been worthwhile to come to the Jinnah Gardens to see all that I saw around me.

At ten the Governor arrived in state.[3] He was intro-

1. جو بڑھ رہا ہو ۔
2. وہ خیمہ جس کے نیچے گورنر نے بیٹھنا تھا ۔
3. جلوس کی شکل میں آیا ۔

duced to the players. Then the two captains moved in and tossed a coin into the air. Pakistan won the toss and their captain decided to bat. The English team entered the field led by their captain. They were soon followed by Hanif and Alim, the Pakistan opening batsmen. The match began in a tense atmosphere. Test matches are not mere fun. There are serious grim fights, where adversaries measure their strength with all the seriousness at their command. They seem to be fighting a duel rather than playing a game. The match was quite interesting. The bowling was good but Hanif parried every move of the English bowlers very cleverly. The fans clapped and cheered every delivery but soon enthusiasm began to die. The masters could appreciate that duel between bat and ball, but most of the people had come to see the vindication of their national honour and they wanted quick results. There were others who were interested in hit and run. Some wanted fours and sixes. But one can never have things all one's own way. So people settled to a quiet day of cricket. Most of them began to read books, papers, and weekly journals[1]. Some of them were talking to their neighbours and a few were enjoying a refreshing sleep. Whenever there was a good hit or someone was bowled or caught some enthusiasts cheered or howled. Others looked up from their books and clapped. Then the great thing happened. Pakistan had succeeded in scoring a hundred runs. Somebody shouted "Hundred up!" What a scene it was. People jumped up from their seats. They went into the field, danced, ran, shouted, threw high their hats, books and papers. They were mad with joy. A minute or two later everybody was back in his seat and with a better distribution of property. Many hatless people wore hats, and most of those who had never read a word held books in their hands which they tried to scan by holding them upside down. This provided more laughter than one can usually expect at a Test match.

There was the lunch interval at one. Those who carried their lunch with them ate it with relish; those

1. ہفتہ وار رسالے ۔

who had not, tried to improvise[1] something from the shopkeepers or sweet-sellers[2] on the spot. The teams had some rest and of course their lunch. They came back to the field and the game was in progress once again. It continued till tea time and then we had a happy break with the Pakistan score going up by leaps and bounds, and the crowd in the best of spirits cheering every hit and cut.

After tea the game was slow. The sun was going down. There were some clouds in the west, the sun went behind them and visibility became very low. But the game went on. Pakistan sustained losses. England scored successes in the last half hour, but I had lost touch with the game. I woke up when I heard a loud roar and then somebody passing by me stumbled against my chair. The game had come to a close for the day. The huge crowd was dispersing, everyone was shouting his views at the top of his voice to his friend, who in reply tried to convince him that he could speak louder. This noise problem was further aggravated[3] by the blowing of car horns. They were of all types and produced all the notes that man could think of. I kept sitting on my seat and looked on the thousands who were walking past me till they had gone out. They say the match was played for three more days, but I had not the courage to go back to my seat although I had bought a season ticket with hard-earned money.[4]

28. Novel-Reading

Not very long ago, a young man who read novels was placed in the list of good-for-nothing[5] fools by the teachers as well as the parents. Novels were supposed to be trash. Novel writers were imaginative people who wrote all the nonsense they could think of and pushed it in the market to corrupt young minds. On a closer examination

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1. کوئی چیز بنانیکی کوشش کرنا تا کہ اصلی چیز کی جگہ لے سکے ۔
2. حلوائی ۔ 3. بڑھ گئی ۔ 4. محنت سے کمائی ہوئی دولت ۔
5. ناکارہ ۔

we find that the novelists in the past were not too much to blame. There has recently been a great change in the world outlook of the people. The present generation has taken a saner view of sex and love than the generations gone by. The result is that those matters that were sufficient to condemn a writer in the past are now considered natural by the people who read novels.

Side by side with this change of outlook there has been a change in the novels themselves. The modern novel is not merely an imaginative story, about wild adventures, hair-breadth escapes[1] and conquests in the field of love. It has turned a new leaf. The novel is now a criticism of life and manners. It is used by the novelist to resolve the modern social and moral conflicts in a practical way without taking on himself the role of a preacher.

We find that the novel has entered every field of our life. Everybody who wants to write something on any problem, from the importance of sex to church reforms, writes it in the form of a novel. Thus the novel has become a medium by which all types of ideas and philosophies of life can be presented to the world. It is a vehicle of thought[2] and cannot be treated as a mere web of imaginary stories. In modern novels every story is told with a purpose.

A novel is a view of life. It is not life itself. This view is coloured by the attitude of the writer towards the thing he is writing about. He may diminish one aspect of life and exaggerate[3] other aspects of it. He may like one thing and dislike another. So a reader has to be careful to understand that it is not life that he is reading about, it is only a view of life, a criticism of life or an attitude towards life. The attitude or the view of the reader may be absolutely different from that of the writer. A good reader looks at the novel critically and is not biased or prejudiced by the views expressed by the novelist.

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1. مشکل سے جان بچانا ۔ 2. خیالات کو بیان کرنے کا ذریعہ ۔
3. بڑھا چڑھا کر بیان کرنا ۔

Great novelists have done a lot to inculcate manly virtues and noble qualities in their readers. This has not been done by preaching; a good novelist knows that preaching will always leave a bad taste in the mouth, because the reader is never prepared to give a novelist the position of a teacher or a preacher. He wants him to tell a story. He creates a delusion for himself that the story told is just an experience of life and whatever he learns from it is due to his own wisdom and ability to learn by experience in life. He is proud of it and puts his experience to the best use. So the novelist just by a touch of his likes or dislikes guides the sympathies of his reader and teaches him to be good, noble and trustworthy[1].

Some novelists like Dickens have tried to improve the social conditions[2] of the people around them, by presenting a coloured and exaggerated picture of the prevalent vices. The novel reader reads these things. He thinks on them and comes to the conclusion that there should be some improvement, the writer guides him by hints and veiled advice. The results are obvious.

But we cannot forget the other side of the picture. Whatever may be said in support of novels, they are great time-killers. Only an idle person can afford to read many novels. Moreover, novel-reading makes a man lazy and imaginative. The grip on the practical side of life is loosened. After a long spell of novel-reading one begins to see life through novels and a clear vision of life is sacrificed to the artificial spectacles of books. This is bad, but then excess in everything is bad, so why should novel-reading be an exception ?

Cheap novelettes and novels, especially the American version of them, known as comics, are dangerous for the young people. There is a great outcry in the press that most of the juvenile delinquents get their criminal ideas from such novels and the results are disastrous. They read about desperadoes and their exploits, they make

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1. قابل اعتبار ۔ 2. معاشرتی حالات ۔

them their heroes and then one day they try to do what their heroes do in the novels , and the next day we read in the papers that a young schoolboy has attempted a bank hold-up with the help of a school gang. This type of novels is unhealthy and should be banned. In the case of young people novel-reading should be restricted to the classics, because at an impressionable age people are bound to be misled by little things they do not think about. It would be wrong to condemn novel-reading simply because some profiteers are trying to exploit the novel-reader by presenting to him jokes and dirty sensational stories[1].

29. The Quaid-e-Azam

The man who ruled ten million hearts, whose word was law to Muslims all over India, at whose order they were prepared to sacrifice their life, wealth, home and hearth, could not even speak their language. It was a sight to see millions sitting and listening to him, when he addressed them in English. They did not understand his words but they cheered him at very word. To them he was a symbol of Muslim consciousness[2]. They knew that he spoke for them, and whatever he said was said for their betterment. They, like true followers, asked nothing more. The Quaid-e-Azam had a hypnotic personality. His voice had an authoritative ring[3], he spoke with the confidence of a man who knows that he has to dictate his own terms[4], and he was never mistaken.

He was born on December 25, 1876—on December 25 was born Jesus Christ, the prophet who showed light to the Christian world. His father belonged to the middle class. He was educated in Karachi and matriculated at the age of sixteen. He was sent to the United Kingdom to study for the Bar. This was a good opportunity for him to study Englishmen, their politics and their institutions ; and above all to develop a free man's attitude towards

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1. سنسنی خیز کہانیاں ۔ 2. مسلمانوں کا ھوشیار ھونا ۔ 3. حاکمانہ آواز ۔ 4. اپنی بات منوائے گا ۔

life. In England he took part in almost all the political activities of the Indian residents. This gave him a good opportunity to come in contact with the best Indian brains who happened to be there. Another influence that could always be distinguished in his later life was that of the Shakespearean Dramatic Club, of which he was a member. His vocabulary was greatly coloured by his love of Shakespearean drama. His actions, when he spoke to his audience even the year after he had returned from England, carried the dramatic effects he had learned to produce as an actor. He was called to the Bar at the age of twenty from Lincoln's Inn.

He returned to Karachi to start a legal practice[1], but very soon he found that a man of his genius required a broader field for its proper development. He shifted to Bombay. This was a period of struggle. His father had lost most of his money and young Jinnah had yet to find a respectable position at the Bar. He worked hard and was soon a well-known and prosperous lawyer.

He entered politics and joined the Indian National Congress. But when Muslims grew politically conscious they formed the All-India Muslim League. Mr. Jinnah became a member of that body also. In the beginning the Muslim League was a subsidiary of the Congress. Mr. Jinnah tried his level best to bring Hindus and Muslims together. He addressed the people from the platform of the Congress as well as from that of the Muslim League. For this he was called "Ambassador of Unity." But all his attempts were destined to fail, because Congress had taken up a communal attitude. It had become a Hindu body with a narrow outlook. The Quaid-e-Azam saw this and was disillusioned[2]. He was so shocked that for the next few years he dissociated himself from politics and devoted himself only to the legal profession. He had to come out of this seclusion in 1929 when he issued his fourteen points. But he left India in 1930 and remained in England till 1934. He was practising at the Privy Counsel during this period. In 1934 he was requested by a

1. وکالت ۔ 2. جاگ اٹھا ۔

delegation of the Muslims of India to come back and lead his nation which was suffering from lack of leadership. He accepted the invitation and from the day of his return home he was the undisputed leader of[1] the Muslim intelligentsia.[2]

Under his advice the Muslim League accepted the Government of India Act 1935 and contested[3] the provincial elections, and established itself as the most representative Muslim political partv in India. He now challenged the Congress claim that there were only two powers in India—the British Government and the Congress. He told the world in his characteristic manner[4] that there were three powers and the third one was the Muslim League.

The greatest and the most momentous decision[5] of the life of the Quaid-i-Azam was taken under his presidentship when the Lahore Session of the Muslim League passed a resolution declaring a division of the Indian subcontinent into Muslim India and Hindu India as the only solution of the Indian problem. At the moment it looked a wild dream. Many people laughed at it, some scorned it and a few thought it to be a political stunt. But they had yet to see the stuff the Quaid was made of. He began to work for this goal and with well-calculated steps he went on progressing towards the realisation of his dream. By 1942 he had become the undisputed leader of the Muslim masses. The British Government recognised this and Sir Stafford Cripps accepted in principle the right of self-determination for the Muslims of India. Now the Congress realised that they had been laughing at their own expense. They tried mass contact movements, they tried to win over Muslim leaders by making wild promises and they tried to corrupt the uneducated Mullahs by offering bribes. But the Musalmans knew their leader and they had set their heart on achieving Pakistan. None of the tricks of the Congress won them any friends. In June 1947 Britain and the Congress had to accept that

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1. مانا ہوا لیڈر ۔ 2. سمجھدار لوگ ۔ 3. مقابلہ کیا ۔
4. خصوصی انداز ۔ 5. اہم فیصلہ ۔

solution of the Indian political problem which the Quaid-e-Azam had offered seven years earlier. On 14th of Au ust, 1947, Pakistan was splashed on the world map. The Quaid-e-Azam was back in his birthplace, but now he was the head of a state, which he had created by his courage, faith and determination. He knew that he had achieved Pakistan but it had to be built into a great State. He did not rest for a day. He worked so hard that his health failed him and he was taken to Ziarat for rest and treatment. He did not improve. He was brought back to Karachi, where on September 11, 1948, the Father of the Nation died, leaving a whole nation mourning their great loss. He was buried in Karachi, the place where he was born seventy-one years before.

He is dead, but that slim, lank figure, that dignified fashionable old man who in his youth was called the most fashionable man of Asia, those thin hands that held an expensive cigar at which he would puff every now and then—all these are still symbols of honest, sincere, hard work for every Pakistani. He is a man to whom everybody looked for guidance when he lived and whose words are even now the guiding light that gives us faith, courage and confidence in our destiny. Let us remember what he said in his last broadcast to the nation, "The foundation of the state has been laid, and it is now for you to build and build as quickly and as well as you can. So go ahead, and I wish you Godspeed." He died happily because he had done his duty to his nation, but he left the rest to us, to the generations to come ; we have not to betray his trust. His spirit is always there to guide us towards the greatness that awaits this young nation of ours.

30. My Dog

Dogs have always attracted me. They are so loving and kind. You can count on them in your hour of need. In this they are most unlike men. Men are fair-weather friends[1] but a dog is faithful to the point of sacrificing his own life to save that of his master.

1. وہ دوست جو صرف اچھے وقت میں ساتھ دیں ۔

I have a pet dog. Its name is Raja. It is of a dark colour and has two small bead-like eyes. They have a touch of naughtiness in them. When you look at him, you think that he must be up to something at all times of the day ; but that is not so. He is usually quiet. The moment he sees a stranger in the house he barks and howls so loudly that I am often afraid that the roof will fall. Then somebody from the house has to rush out and see what the row is about. We usually find him standing in the drive and keeping the guests at a distance. He will not let them pass so long as he is not asked to do so. Once he is told that they are friends, he lets them pass, but then I have to face another difficulty. Raja is by temperament very sociable. He likes people, especially when he knows that they are harmless. So he walks with the guests to the drawing-room and tries to know them better by pushing himself near them. He occasionally attempts to kiss their faces. People are usally afraid and shout, cry or shriek This is quite uncalled for. Raja has never hurt a friend. But you can never convince people that fear should be based on reason and not on instinct.

Raja has been to school in his youth. He can do many common household duties with grace and without difficulty. He brings my books to me. I tell them the colour of the books and where they are lying. He carries my shoes to the shoe-rack when I come back from college. He insists that he should be allowed to carry eatables to the dining table but he is not encouraged to do so.

Raja is quite a sport. Only a few days ago I saw him playing with a cat. It was nice to see him follow the tiny thing all round the garden. Whenever she rushed up a wall, he stood underneath and barked. At times he jumped up, so much so that ultimately the cat had to run for her life once again. Raja followed hcr. I was all the time afraid that ultimately he would catch her and then the poor cat would meet a horrible end. Cats are quite clever and they are quick on their feet. She

ran well till I began to feel hopeful about the chances of her escape. All of a sudden she slipped down a wall which she was trying to scale and Raja got her, but to my astonishment he tried to be friends with the cat. He kept her floored but played with her with his paws. I kept looking at this wonderful spectacle[1]. All the time I was afraid that he might kill her if I tried to force him away from his defeated adversary[2]. Afer a few attempts at play he let her go and came back disappointed. He had failed to win a playmate. But yesterday I was astonished to find the cat and Raja playing in a happy mood on the lawn of my house. That was a sight. I suddenly realised that with goodwill and sincerity one can transform[3] even one's enemies into one's best friends.

He does not believe in all play and no work. He knows his duty is to keep a watch at night and he does so in the best manner possible. He is always alert and begins to bark at the slightest disturbance in the compound. He does not bite anyone during the day time but at night if his warning is not heeded by the intruder he does not spare him. His devotion[4] to duty can only be gauged by one who has seen him going round the house after dinner and energetically trying to find a door or a window through which he may jump out to go to his post. We occasionally close all the doors, leaving him no exit. He tries all possible outlets, but when he is disappointed on all sides he goes to the kitchen, takes hold of the pants, shirt, coat or any other garment that the servant may be wearing and drags him to the door. He leaves him there and begins to bark. He rushes at the door, comes back to him, barks and goes back to the door once again. This goes on so long as the door is not opened for him.

He is a lovable pet who is liked by all the members of the household. If we pamper him a little too much, that is justified by the seriousness with which he does his duty and shows his love for every one of us.

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1. منظر - 2. شکست خوردہ دشمن - 3. تبدیل کر دینا -
4. محبت -

31. Space Travel

One of the greatest crazes[1] of modern times is 'space travel.' Every child is thinking in terms of going to the moon or flying in a space ship.[2] As they say, an American firm issued a soap advertisement saying that it could wash interspace dust and particles from the moon. Naturally the children went in for it.

Space travel is not a new idea for the world. Soon after the creation of aeroplanes man began to think in terms of space travel. It was clear there was no friction in 'space' and if an aeroplane or other device of that kind can be projected into space it would go on moving there without any consumption of energy.[3] It was, therefore, an ideal way of moving our aeroplanes over long distances without much expense of fuel. But there were many difficulties to be encountered.

In the first place there should be a machine which may be able to move so fast as to make it possible for a ship to be launched in space. When such a high velocity engine was found the next problem was that anything that moves very fast in the atmosphere of the earth was bound to catch fire because of the great heat generated by friction. So a metal capable of standing that much heat without any damage had to be found.

The scientists managed to do that too. The next problem was that of fuel. Some fuel that could take the ship into space and was not very bulky had to be invented. This they succeeded in doing. The result was the modern rocket that could be projected into space. The Russians began a new era in the world by sending a rocket into space with a nose that would be seperated from it in the last stage and would be put into an orbit round the earth. This was the sputnik. The whole conception of space travel and the possibility of space travelling in the near future

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1. شوق جو پاگل پن کی حد تک پہنچ جائے ۔
2. وہ ہوائی جہاز جو کرۂ زمین سے پرے اُڑ کر جائے گا ۔
3. طاقت کا استعمال ۔

was reorientated. The U. S. scientists who had neglected research in this field awakened to its great possiblities, and soon after they also launched artificial satellites.[1]

They gave useful information about the forces that act on the human body when man is in space but no man has so far been sent up in a rocket like that. The Russians sent up a dog named Laika in their second sputnik and they claim that it lived a normal life for some days but there is no definite proof of it except for the signals that they received. The dog was not meant to come back to earth, because no device has yet been found by which a sputnik can come back. The sputniks were three-stage rockets. The first stage took the sputnik to some distance in the sky. Then it got used up and the second-stage rocket began to work. The second-stage rocket disconnected the first-stage one and it fell down. When the second-stage rocket got burnt up, it fell down too, and the third-stage rocket moved using the second-stage one as its launching ground.[2] By the time it was used up, the sputnik had been placed in its orbit round the earth. Now without there being any appreciable friction,[3] the sputnik could move along for a long time without any application of energy.

The principle on which rockets can be sent up have been found, but so for the scientists have not been able to send up and bring a rocket back to earth. The day they succeed in that, they will achieve the greatest scientific success of this era.

The next problem will be to send a man into space. There will be many difficulties like the capacity to stand the strain of moving so fast, because such high speed makes the circulation of blood very uneven and that leads to so many different things that might lead to the collapse of the human body. Then man will have to use space suits to save himself from the low pressure to which he has to expose himself and also to protect him against many different kinds of radiation that are to be found in the

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1. نقلی سیارے ۔
2. جہاں سے جہاز چلائے جاتے ہیں ۔ 3. کافی رگڑ ۔

space above. He will also feel it very difficult to move about in a place when there is no gravity to keep him down and to allow him to move his limbs in the conventional manner.

But if science goes on progressing as it has done in the past, it can well be said that man will be able to find means to conquer all these difficulties, and space travel will become an ordinary thing for human beings.

32. An Exhibition

The Pakistan Industrial Exhibition was an excellent sight at night. The moment we faced the panorama of lights of different colours and different shades we had a feeling of exultation. The whole view was simply dazzling. We went to the gate. There were three of them with huge glass pillars lit up from within. On both sides of the gates were the ticket windows. We bought our tickets and joined the stream of people who were going in.

We were greeted by a loud noise. It was a tube-well engine installed by the Batala Engineering Works. They were giving a demonstration of this production of theirs. We stopped for a few minutes and saw the water passing out of a big pipe into a tank and coming up again. This fall and rise of water was to be like the fortune of man. A complete circle of rise and fall, which goes on without a break. But we had no time for philosophy. The crowd was pressing from behind, so we moved on. There were stalls all round. We took the path to our right and walked round the place.

There were stalls exhibiting all kinds of Pakistan products. From heavy machinery to glass bangles were on the counter. One could buy anything one liked, but we had no money. Still it was a pleasure to see the different processes through which many of the finished goods pass before they reach us. I was particularly interested in seeing the way which bangles are produced without the help of any machinery worth the name.

It was not only the things that pleased me but also a feeling and a sudden realization that Pakistan has developed its industry so well in the short span of eight years. One could see that all the needs of the people in this country can very well be met by its local production. What a satisfaction it was? It is never good to depend on others. We were like children fed by the advanced nations ; luckily now we are able to stand on our own legs.

The other features of the exhibition were an entertainment park for the children and the grown-ups who are on a spree. There were merry-go-rounds, a theatre, some entertainment stalls and a few places for refreshment. The United States Information Department and the Russian Stall had arranged free film shows for the people. We saw both the films, they were quite entertaining and showed the life of their respective countries. It is worthwhile to spare some time and to go to the exhibition. One feels really happy to see the progress our country has made in such a short time.

33. Purposes and Programmes of the Students Union

Education is always given to prepare a student for the life to come. If by education one only learns some books, some formulae, and some nice quotations then one has not been able to get that which education was meant for. It is not to be thought that book learning is not education, but it is definitely not all. Education is an enlargement of the mind. It means a widening of the human horizon.

It was felt at an early stage that the students should get some practical training to make them sociable and to let them understand the workings of a democratic constitution. This brought into being the student control movement. The objects of the movement were to let the students manage their own affairs as much as they can.

This could only be done if some working body of the students was there to take the responsibility on its shoulders. A representative system was considered to be the best for the purpose. It was felt that the students

should elect their own representatives and send them up to hold positions of responsibility. This made these representatives responsible to their fellow-students and also to the college authorities. The annual elections became a very interesting and instructive activity in which the students, in their own small way, managed to canvass and win support for themselves or their party men. This made it possible for them to understand their fellow-beings and also made them learn to be good social mixers[1].

The students union was given charge of most of the important functions of the students, and also the public functions of the college. The college and inter-college debates, dramas, poor fund distribution and many other like activities became the sole responsibility of the students. They took pride in them and showed that they could do them in a much better way than the college authorities. This is natural because the students feel pride in all they do for themselves, because they are not compelled by some outside authority to do so.

To finance the activities of the students union, every college has separate student's fund to which every student contributes. This fund also goes to help the poor students in the continuation of their studies.

The students union have now taken upon themselves to appoint proctors[2] who look to it that the other students are well-disciplined. But where the student unions are proving themselves so useful, there is some difficulty about the adjustment of the relations of the unions with the college authorities. Sometimes students wrongly feel that the body has been formed to make them get their demands accepted by the college authorities. They think that the college students union is something similar to a trade union. This is wrong and they should understand that they are there to learn to do things through this body and not to fight for their demands. The college

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1. لوگوں سے ملنے جلنے والے۔
2. یہ لوگ اس بات کو دیکھتے ہیں کہ کالج کی تنظیم خراب نہ ہو اور لڑکے کوئی بری بات نہ کریں۔

does not exploit[1] them as the mill owners exploit the workers. It is, therefore, absolutely wrong on their part to make it a militant body.

34. My Hobby and what it teaches me

My hobby is stamp collecting. I collect stamps from different countries and of different countries. Three years back I had no hobby and it was such a headache to spend my spare time. I was all the time indulging in one mischief or the other. Throughout the locality where I lived people thought that I was a good-for-nothing boy. Then one day my father suggested that I should adopt some hobby to occupy my spare time. I liked the idea and choose stamp.collecting.

Now I have some ten thousand stamps, including some expensive ones. I have put them all in an album. I take great care to keep my album neat and clean. I take pride in it. In this way my hobby has taught me to remain clean and to keep my things clean so that I may win the admiration of others.

Now I do not behave like a naughty boy, and no one dislikes me. I have friends around the place, and I feel that there was nothing wrong with me from the very beginning. It was only due to lack of occupation that I used to behave like that. I have thus learnt a lesson that an empty mind is the devil's workshop. I always keep myself busy, and when I am free I have my hobby to keep my mind occupied. My collection of stamps has brought me nearer to other countries of the world. Whenever I get a stamp from a country that I do not know anything about, I make enquiries and that teaches me all about the country. In this way I have come to know many things about many different countries of the world.

I have found that one of the best methods of collecting stamps is to have pen friends in other countries and exchange stamps of your country with those of theirs. I

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1. فائدہ اٹھانا ۔

formed a few such friendships and it has helped me in coming to know the kind of people who live in other countries, and to my astonishment they have all proved to be just as good or bad boys as I am. I have come to know the customs and conventions of other countries and the way those people live by corresponding with them.

But the greatest lesson that my hobby has taught me is that there is nothing useless in this world. Even an old stamp, if it is properly preserved, becomes a valuable possession after some years. In this way my hobby has proved itself to be quite an instructive[1] activity.

35. The College Sports Day as described by the Father of a Winning Competitor

It was early in the morning when I woke up at the bidding of Ismat. No one wants to be up and doing at such an early hour as seven o'clock in winter. But I was out of bed, and there was nothing for it but to shave and to get into my car. Why all this bother, you will say? Now, to be honest, Ismat is something of an athlete, at least that is what I thought when he told me that he was going to take part in the College Sports Day. Now he wanted me to witness the events.

I went to his college with him. There was a huge sports ground and the tracks had been laid with white lines. The athletes marched to the dais[2] and the principal of the college took the salute. Ismat was not very prominent amongst the group that marched past. I thought he had slipped away, and that morning he had played one of his usual tricks with me.

But not so, he was there in one of the back rows. That was not very encouraging for me, but now that I had come all that way and the comfort of the bed had been denied to me, I thought that it was as well to be sitting there than to slip away. The parents sitting by my side were pointing out to each other where their sons stood and some had the past record of their sons ready in hand

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1. جس سے کوئی سبق سیکھا جائے 2. سٹیج -

for any one who would suffer them to speak on the subject. I did not tell any one of them that I belonged to their category. For them I was just a sports enthusiast.

Then the first race of the day was run. It was called the 880. I thought something like 880 boys would run the race, but there were only about 10 of them on the track. Luckily Ismat was one of them The race began and I found Ismat at the tail of the runners. That was disappointing enough, and I suddenly began to imagine how I would have felt myself lounging about in my bed Another sitting close by me began to tell me how his son won the race last year. He was still telling me how the race began when to my surprise Ismat began to forge ahead [1] He kept on coming abreast till he reached the finishing tape.

I was so busy looking at him that I did not notice that he had passed all the competitors. The parent by my side was very quiet by now. Suddenly, the judge announced on the loudspeaker that Ismat had won the first prize in the race. I suddenly realised that he had won and I am the "winner's father." I looked with great pride and noticed how crest-fallen all other parents were.

There was another call for the second race . . . . I am so sorry I seem to be boring you with this narration. The long and the short of the matter is that he won as many as six more prizes and was declared the best athlete. But please remember no parent would like to express himself so summarily on such a topic, without a pinch of salt.

36. A Flight in an Aeroplane

It was September. There had been heavy rain and consequently floods had the country in their grip. I was in Rawalpindi staying with my relatives and waiting for a call for an interview from the college where I had applied for admission. One morning I received the call but when I inquired about the condition of the road I found that I could not reach Lahore by bus and train service was like-

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1. دوسروں میں سے گزر کر آگے بڑھنا ۔

wise suspended. So I had only one mode of communication left. It was the aeroplane.

I had never travelled by air, and I had a feeling that all aeroplanes crash at least once before they reach their destination. Somehow the words aeroplane and crash were so closely woven in my mind that I could not think of one without remembering the other. So I sat down and thought, then consulted some friends and ultimately my elderly relative told me that I should not be a child. He got a seat reserved for me on a P. I. A. plane and told me that I had to fly the next morning.

Early in the morning I got up, put on my clothes and was driven to the airport. I had the look of a martyr who was dying for the great cause of getting admission in a college. We entered the airport and saw the wide piece of land and the beautiful building of the airport. The neatness of the place impressed me. The happy looks of the people around was quite satisfying and encouraging. Then I was led to the place itself. It was a huge structure. I could never imagine a plane could be so big and so attractive. I had only seen them flying and then they had all looked very small and somehow out of place amongst the crows and sparrows.

I went up the gangway and entered the plane. It was a nice and cosy place. People, mostly well-dressed and well-groomed, sat at cushioned seats. For once I forgot that it was a plane. I took a seat and began to read a book I was carrying with me.

After a while, the routine checking took place and then there was a shaky movement. I came back to reality. We were moving, a jerk and the plane took off. I had a strange shivering sensation. It was physical as well as mental. The plane went on rising and then a smooth flight began, just as if I was travelling by car. My nerves relaxed a bit when suddenly it seemed as if the plane was going down at top speed. There was a swishing sound and a steep fall. A woman screamed. An air hostess rushed to her and told her that

there was nothing to worry about ; it was just a small air-pocket and we had cleared it. I was quite upset by this news of air-pockets about which I knew very little. For some time we moved through the clouds, but that was not so bad.

It was quite a relief when we looked down and saw the city of Lahore. All the houses looked very small, it was just like a Mickey-Mouse city or a scene from *Gulliver's Travels*. Those huge imposing mansions lay below us like doll's houses. It gave me great pleasure and I was quite elated to feel that after all I was superior to all those little men who travelled by cars down below.

After a minute we were descending. By slow degrees the plane was coming down. I had a feeling that I would have to balance myself when the plane descended because then it would slope to the front. But it remained as level as ever. There was just a slight touch which most of us did not even feel, and we had landed at Lahore.

The plane came to a stop. We got out and were ushered into a waiting bus of the P. I. A. which took us to their office on the Mall.

This was my first experience of a flight. Now that I think of it, I feel how foolish it was of me to harbour all those strange doubts and fears and how simple and safe is travelling by air. I am looking forward to the day when I can get another opportunity of flying.

37. Careers for Girls

A few years ago the only place for a woman was her home, and the only work she did was the cooking and washing for the family. This was quite degrading for her, but social conditions and prejudices would not let her do anything else. The changing conditions and the rising cost of living have brought women out of their seclusion. They have been suddenly forced to face the problem of earning for themselves. Modern industrial civilization has played a great part in bringing about these conditions by making late marriages very popular.

The woman of to-day has many careers open before her. She can do almost all the things that a man can do, but she is hampered in the selection of a career by the force of public opinion and the social conditions prevailing in the country.

The most popular career for a woman in this country is the medical profession. She can study in a medical college for women. She can start her private practice and earn a living without coming in direct contact with men. The nobility of the profession lends an aura of respectability to her, so that no one looks down upon her as is usually done in the case of career women. The next best profession is teaching. Most women prefer it because it costs less to get the necessary education for entering this field. A school teacher can get a respectable salary by doing her B.A., B.T. and she can be a lecturer if she passes the M. A examination. She has the additional advantage of the vacations; and less or at least comparatively light work. Moreover she can remain in pardah if she likes, and go on working in her school.

Some women are now coming forward and entering government service. The doors of competitions for Class I and Class II gazetted service are open for women and we find many of them serving as officers in government departments, but they are not absorbed in executive posts. They have become judicial magistrates; civil judges, income-tax officers and members of the accounts and audit services.

The few really enterprising members of the weaker sex are coming to the legal profession; some are working as secretaries and personal assistants in offices. Women also work as stenographers and clerks, but this type of work is not finding favour with the majority.

The most noble profession that offers great opportunities to women of ordinary education, and where they are badly needed, is nursing. There is a strong social prejudice against this profession, which like all other

prejudices is baseless. It will be a great day for Pakistan when women come forward in great numbers to help the sick and suffering and take pride in their work as nurses.

A great change has taken place in the outlook of the people, but every step should be taken carefully; the period of transition through which we are passing is always the most difficult period. Any attempt to move quickly may have disastrous social and moral consequences because we may then destroy our present cultural pattern before we have formed a new one. So whatever career women may choose, they should always keep before them the fact that moderation is the only road to success.

38. The Autobiography of a Library Book

It was in the year nineteen hundred and thirty-five that I opened my eyes in a dark, dirty room, which was called a godown by those who came there. I was then unlicked, and quite different from the form into which I have grown. Then I lay in the form of broad sheets of sixteen pages each, and many such lots of sheets containing different pages lay scattered among the huge shelves. Then one day I found myself called back to an airy room. It was quite big and well-lit. I liked the air but soon I found to my discomfort that they were putting me in a sawing machine, where my sheets were cut into many fragments. It was quite painful. I had hardly recovered from the shock when I was folded up and stitched and sent out to another hall for binding. This was the one thing that I liked in the workshop because I was given a beautiful red dress with gold lines all round. I was beyond myself with joy, especially because I felt very superior to other books in my lot of sheets.

This joy, like all others, was a short-lived one. Very soon I saw many thousand books dressed like me coming to the table on which I was resting, Now we were carried out to the show-room. It was a nice habitable place but everybody who came there was inquisitive about me. They took me up, opened my leaves, looked here and there and

then replaced me on the shelf. Perhaps men think that that is a way in which they can please the books, or show their affection for them ; but I strongly disapprove of it. After all, why should people poke their noses into me ?

One day a grey-headed gentleman came. His glasses were balanced on the tip of his nose and his coat on his hips. He came and looked at me very closely but never opened me. He liked my dress better than the dull black words that are written on the papers inside, and ordered the shopkeeper to send me to a college library. I was quite apprehensive about my future. I did not know what the place would be like and how I would be treated there. But my apprehensions passed away when I reached the place and found myself accommodated in a beautiful glass case. I lay there and saw many students who came and saw me, read my title, blinked and passed to the next shelf. Nobody touched me for the first five years. Then one day the same old man came who had brought me here, and took me home. He placed me on a table. His little children came and handled me rather rudely. They wanted to see pictures and I had none ; that was the cause of their dislike for me. I spent a few days on the table and then I was put in an almirah, where I remained in dirt and darkness for about a month. One day he took me out, cleaned me up and brought me back to my place in the library glass case. I asked other books who he was and found out that he was a professor. I liked him all the better because he was the one man who was good enough to keep me shut and looked at my title page alone.

After a day or two I found that I had suddenly become very popular and a number of boys were anxious to take me home. I could not find out the reason for it till I heard one of them say that their worthy professors had told them that I was a nice little book and that they should read me. Now life was quite interesting. I was a regular guest at the tables of the students. One day one would take me home, read the preface, the list of contents and a few pages and I would come back to the library. Then another young man would take me home. The one thing that

astonished me was that those boys read a page or two but knew more about me than I knew about myself.

One or two gentlemen tried to underline me. They spoiled some of the pages and made me feel very dirty and uncomfortable, but then what cannot be cured must be endured. I kept quiet or wept but did nothing. Luckily after a short time both the students and the professor forgot all about me and I am now lying quite comfortably in the shelf, untouched by hand for the last fifteen years. They say I am out-dated.

39. My Ambitions[1]

All human beings set themselves certain objects which they want to achieve. These are their ambitions. No one can live without ambitions because in that case life will cease to be interesting. Hopes and disappointments are the spice of life.

I am like all other people in the matter of ambitions. I have many vague plans to do things and achieve great objects, but they have not so far formed themselves in clear-cut patterns[2]. I am at present a student. At my age one is always likely to be very selfless and kind to others.

Whenever I am alone, I think that I will pass all my examinations with credit. I will then become a great man and will be able to serve my fellowmen. This idea makes me work hard, but I am not definite in which way I will be able to serve my people.

Sometimes I think that I will become a C. S. P. officer. I will then go to villages, meet even the poorest people and find out their difficulties. I will devise plans to better their lot and put many new schemes before the government with which I may be able to bring these poor suffering people to a decent human level. I imagine myself sitting on the ground near a well and sharing my meals with a poor old man without telling him who I am. I will, thus,

1. آرزوئیں ۔ 2. شکلیں ۔

be loved and liked by all people in the district where I will be serving.

Whenever I read about great social workers who helped in improving the lot of their people by working selflessly, I feel that I should follow them rather than become an officer tied down by red tape.[1] I want to put on the cheapest country-made clothes, and live in the countryside with poor peasants. I want to help them and be one of them. I think of forming a new organisation which will work for the social welfare of the people. I will go and convince rich people that they should help their poor brothers. I shall speak on the Village Aid programmes before huge gatherings and end up by being the greatest social-welfare leader of the country.

But these thoughts change a bit, whenever I attend a political meeting. When I saw a huge crowd welcoming the Prime Minister at the Lahore Railway Station, I felt that I should try and become a great political leader, so that people may one day welcome me. They will then garland me and shout slogans in my honour. I will address lakhs of people at the Lahori Gate and after the meeting I will be carried round in a procession.

All this is wishful thinking. I want to do all these things at the same time ; these are my ambitions but I know my limitations, and I do not hope that any one of them can be completely fulfilled. What man can do, I will do to fulfil, if not all, at least one of my ambitions and God willing I will succeed by dint of hard work and diligence.

40. A National Hero

Nations like individuals have periods of prosperity and adversity. Great men who lead their nations to great heights are called national heroes. Almost every nation boasts of its national heroes, but there are some who are international in character, because they not only brought

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1. دفتری کاروائی ۔

a change in their own nation but also shook the world into a realization of their greatness.

Napoleon Bonaparte is a national hero of France. He was born in a Corsican family in the year 1769. He went to France and joined the army. His ability found recognition when he was promoted to the rank of captain at the age of twenty. At the age of twenty-six he had risen to be the commander-in-chief of the French forces.

Napoleon was a military genius, and luckily for him, he was born just at the time when his genius was most needed. The whole of Europe was in arms against France. Napoleon took it on himself to put every nation in its place. He defeated the Austrian forces in 1797, and then attacked Egypt and Syria. When he returned to France in 1799 he was a great national idol[1] He took this opportunity of becoming the first Consul of France. He was now on the road to the French throne.

His great victories over Italy and then over joint Russian, Austrian and British forces at Austerlitz left him the greatest and the most powerful man in Europe. By then he had assumed royal honours, and had designated himself[2] the Emperor of France. Napolean was then intoxicated with his great victories. He was planning the conquest of the world, and his nation was prepared to sacrifice everything at his command. He committed the greatest mistake of his life, at this stage, when he attacked Russia.

Russia was a vast country and it was not possible to conquer it. Moreover, the climate of Russia made it impossible for foreigners to fight on its soil. Napolean came back with a beaten army and an impaired reputation as a general. The allies defeated him and sent him to Elba. He did not stay there very long. He came back to France once again. The French nation was very happy to have their hero back home. They gathered round his standard[3] and very soon he was at the head of a great army.

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1. دیوتا ۔ 2. اپنے آپکو نام دے دیا تھا ۔ 3. جھنڈا ۔

The allies faced him at Waterloo. It was only on account of some unfavourable circumstances that he was defeated once again and his hundred days' rule came to an end.

Napoleon was went to St. Helena, but his spirit lived. France as well as Europe remembered the man who had left a legacy[1] of new democratic ideas throughout Europe. He had spread the ideas of the 'French Revolution' to the four corners of the Continent, and had left Europe shaken and awake to the progress that the political institutions must make if they were to be of any use to mankind.

Napoleon was a great general, he was a great man and a great law-giver. He does not belong to the class of people whom we praise or respect. He is greater still, and creates in us a feeling of wonder and awe. His great achievement in the legal field was the "Code Napoleon," which later on contributed to almost all the legal systems of Europe. His people loved him even when they suffered for him. His magnetic personality made everybody love him. In the field of battle he inspired even the weakest to fight as bravely as the bravest soldier.

41. The Romance of an Aeroplane

One of the greatest inventions of the twentieth century is the aeroplane. The machine, in which the Wright brothers flew in their quiet seaside experimental grounds, has changed the whole pattern of life in the world. It has made the world a small place. There is close association[2] amongst nations that could not even be imagined a few years ago. Travel has become so easy and quick that one can hardly imagine what one can do if he has an aeroplane at his service.

In the war of 1914-18 the aeroplane was used as an instrument of destruction. Bombs were dropped from the air on enemy establishments. This definitely resulted in the death of millions of young pilots who might have done great things had they not been sacrified to the goddess of

1. ترکہ - 2. قریبی تعلق -

war. This led to the idea of making pilotless aeroplanes which may be controlled from remote places. Germany made V-2 secret weapons which bombarded England without employing pilots.

After the end of the World War the aeroplane was diverted to civil aviation. New models of luxury aeroplanes began to follow each other in quick succession. To-day the Comets and the Super-Constellations are as comfortable as any other mode of travel. They have got lounges,[1] sleeping accommodation and all other conveniences[2] that man can wish for.

One can only realize what difference the aeroplane has made to the world if one travels by it. You dine in Karachi and next day take your lunch in London. You can go round the world in a short time and see all those strange and wonderful things which you are ambitious of seeing. You can transact your business at many places on the same day without any inconvenience or loss of time. Compare with it the days when it took months to go from one place to another due to lack of means of communications and you will appreciate the romance of the aeroplane.

42. The Three Most Useful Modern Inventions

Ours is the Age of Science. Every day great scientists work on new problems. They try to solve great riddles of nature so that something new and good may be created. They put in years of hard work and investigate till one day we are told of the new inventions that they have made.

One of the greatest modern inventions is electricity. It is only a conversion of energy into a more conveniently manageable[3] form. In this form it may be possible to transport it with convenience, without any difficulty.

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1. انتظار کے کمرے ۔ 2. آرام کی چیزیں ۔
3. جس کو زیادہ سہولت سے استعمال کیا جا سکتا ہے ۔

The invention of a method for producing hydro-electric[1] power has solved the problem of energy in many countries. In Pakistan, where there is a shortage of coal and oil, hydro-electric power has proved to be a real blessing. To-day on account of this great invention electric power has reached even remote villages of the country. Electricity does innumerable[2] useful things for us. It lights lamps in houses, works radio sets, moves fans, warms heaters and above all it puts into motion those huge factories which are absolutely essential for the economy of the country. Today we cannot even imagine the terrible life we would have been leading if there was no electricity.

The next great modern invention is the radio. It was invented by Marconi who discovered the great secret that electric impulses can travel in ether without any tangible[3] medium to carry them. Radio manages to send out sound in the form of electric impulses[4] from the transmission station.[5] These impulses are collected by the aerial[6] of the receiving station and the receiving set transforms them back into sound.

Radio has made it possible for us to keep in contact with the world while we are sitting in our own rooms. It has brought music and entertainment to every house. It has made villages as good as modern cities by taking the latest news to the village dwellers as soon as it takes it to the city folk. It is being used to educate the adult dwellers[7] of the villages. It has proved useful in the hands of village welfare workers because even those villagers who cannot read and write can gain knowledge by listening to the educative programmes of the radio. Radio has greatly helped in bringing the nations of the world together by putting them in touch with each other and by making it

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1. پانی سے پیدا کی گئی بجلی ۔ 2. بے انداز ۔ 3. مادی ۔
4. لہریں ۔ 5. وہ جگہ جہاں سے آواز بھیجی جاتی ھے ۔
6. وہ آلہ جو ھوا میں سے بر کی لہریں پکڑ تا ھے ۔
7. رھنے والے ۔

possible for them to know what is happening in other countries in a very short time.

Talking of the family of nations one is reminded of another important and very useful modern invention. It is the aeroplane. The aeroplane was first flown by the Wright brothers in 1905. It has, after their first experiment, gone on from strength to strength. To-day aeroplanes are not only used as instruments of destruction during a war, but are also used as means of civil transport. The modern aeroplane is a very comfortable and safe means of communication. It has all the conveniences[1] that can be desired by anybody. It provides sleeping accommodation to the passengers and very tasty food is served during flights.

The cargo aeroplanes[2] carry cargo to different places of the world. They make it possible to carry on commercial activity with the least possible delay due to transportation difficulties.

The aeroplane has made it possible for nations to come nearer to each other. Any one can go to another country in the least possible time. Conferences can be held and international issues settled before it is too late. One of the factors that has contributed to the success of the United Nations in averting[3] wars and settling international disputes is this great modern invention.

43. A Garden is the Purest of Human Pleasures

A modern city is a dull congested[4] place, full of hurry which gives every one a feeling that an indescribable struggle for existence is going on. One often gets tired of this kind of life. It is only in a calm and quiet corner of a garden that one can get solace[5] and comfort at such a time.

It is very soothing to go away from the hustle and bustle of life to a place full of greenery where one can

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1. آرام ۔ 2. سامان لیجانے والا ھوائی جہاز ۔
3. لڑائیاں روکنا ۔ 4. بہت بھری ھوئی جگہ ۔ 5. تسکین ۔

enjoy nature and appreciate its beauty in the open air. The dull and close atmosphere of offices is soon forgotten and a new exhilarating[1] atmosphere refreshes one's faculties.

Gardens provide fresh fruit. They are a great luxury in the modern world, especially so when you can pick and eat them with your own hands. The flowers around the place comfort us by the beautiful sight that they present. The birds sing melodiously and provide a feast for the ear.

The enjoyment of nature does not bring with it excitement which is harmful for the soul as well as the body. It is a very pure pleasure and the comforting quiet gives rise to contemplation.[2] One thinks of God Almighty and His great creation. One looks at the fruit and flowers and thanks Him for what He has done for mankind.

People who love gardens also love gardening. It provides a good deal of physical exercise and keeps the body healthy. Moreover, those who do gardening develop an interest in beautiful flowers. They sow seeds and tend little plants. They wait for the flowers to come to bloom. Once they see their garden at its best they are pleased beyond measure. They taste the divine pleasure of creation. Gardening is a good hobby and it keeps the mind away from evil thoughts. It gives one something to think of in his leisure hours.

If we compare gardening to some other pleasures like cinema-going or shooting and hunting, etc., we notice that the latter are spiritually and morally less edifying[3] than it. They provide so much excitement[4] that they cannot soothe and comfort the soul. It is, therefore, correct to say that a garden is the purest of human pleasures.

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1. جوش پیدا کرنے والی ۔ 2. سوچ بچار ۔
3. اونچا کرنے والے ۔ 4. هیجان ۔

SKELETON ESSAYS

Outlines[1] of some essays are given below. This has been done to give the student some practice in constructing or planning an essay. The student is advised to read the hints given below and then to write an essay on the subject. This will put him on the road to good essay-writing, but he must remember that an essay is a mirror of one's personality and any attempt to write on the outlines provided by another will not give his essay the charm of personality that makes it really attractive. An essay will only be *his* essay when he writes it himself, choosing his own points and planning them according to his own taste. This he can do when he writes essays on the topics in the exercises.

I. Technical Education

1. Education is of two types—liberal and technical. Liberal education develops the personality of man. Technical education makes it possible for him to earn his living.

2. In the past liberal education was the only one known because only the upper classes were educated. The lower classes learnt their simple crafts and trades in the family or from a trader or craftsman. No special training was necessary to enter a trade.

3. Modern industrial set-up requires well-trained labour. Most of the jobs require trained personnel. So technical education has become important.

4. We should have more technical schools for the development of our industry and to improve employment figures.

5. Even ordinary schools can have additional classes where technical instruction may be imparted.

6. If this is not done and only liberal education is

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1. خاکے.

given to our people, we may produce gentlemen but we will not produce workers who may serve the country.

2. The Housing Problem

1. Population has increased in towns on account of the incoming refugees from India, and the industrialising of the country which has brought labour to towns from small villages.

2. This demand has not been met because :

(*a*) There are more profits to be earned by investing in industry and commerce at the moment than in house-building.

(*b*) The returns are usually delayed over a long period.

(*c*) Very few people have floating balances that may be invested in the building of houses.

3. As a result rents have gone beyond the means of ordinary people.

4. This can only be remedied by forming house building societies with government aid. They may give loans to people to build their houses. These loans can be realised in small instalments over a period of years.

5. The only danger is that the capitalists may use this method to build up huge mansions and exploit the poor people by charging high rents.

6. This problem can be faced by :

(*a*) Fixing of rents by the Government on capital value of each house, and making the realisation of more rent a criminal offence.

(*b*) By prohibiting the renting of houses that have been built with money lent by the societies.

3. A Visit to Lahore

1. Scene at the Lahore Railway Station when you alight from the train and the impression it creates on you.

2. Your impression of the cleverness of the Lahore tongawalas, formed by the treatment meted out to you.

3. Your visit to different restaurants and cinemas of Lahore.

4. Some historical places like the Lahore Fort, Shalimar Gardens, the Tomb of Jehangir, etc., that you might have visited.

5. A general impression of the people of Lahore, their habits, characteristics, dress and speech as you saw it.

4. Happy Memories

1. Leisure hours are mostly spent either in day-dreaming or in thinking about the past. All the memorable events come back to one's mind. But one likes to remember only the happy ones.

2. Some happy memories—school days, a picnic with friends, college life, the tricks that you used to play on your teachers and your parents.

3. The honours you have won as a scholar, as sportsman or as a debater, etc. How you felt when you won those honours.

4. The satisfaction that one gets by remembering all those things. But then is it worth while to do so? Why should we not let the past be forgotten, and build up a bright future by hard work?

5. Some observations in support of the good that escape into the past does to us.

5. "Much Study is a Weariness to the Flesh"

1. Mind and body should develop side by side. A healthy mind cannot exist in an unhealthy body.

2. Too much study breaks our contact with real life. We forget the physical side of it and consequently much of everyday pleasure goes out of it. A description of a studious, hard-working boy sitting in his study on a

delightful day in spring is quite repugnant because at that time the only thing that can attract us is to have communion with nature, and to see the beauty of outdoor scenes.

4. When we look at life through the spectacles of books it ceases to be interesting and real for us. When we develop a taste for the well-developed and dramatic characters of fiction, men do not interest us, the result is that we become impracticable and feel a disgust for life.

5. There should always be a happy blending of study and play—a golden mean—a development of both mind and body for leading a better and fuller life.

6. A Day on an Omnibus

1. A day in spring—you like to go out—you think of moving about in an omnibus from terminus to terminus.

2. The description of the bus you take. A bird's-eye view of the people who are sitting in it.

3. Some gleanings from their talk, and a few instances of their good or bad behaviour.

4 A general description of all that you saw outside. Some incidents on which you might like to comment.

5. Your impression about omnibuses—any suggestion for improving them. Your opinion of this outing and the things you saw.

7. Allama Muhammad Iqbal

1. Born on February 22, 1873—in a lower middle class family of Sialkot—studied at Murray College, Sialkot. Joined Government College, Lahore, to obtain a degree. He had in the meantime started his literary career. He received guidance in poetry from Mirza Dagh Dehlavi.

2. He did his M. A. in philosophy from Government College, Lahore, and then taught at Government College for some time. Proceeded to England for higher studies

in philosophy. He later went to Germany and got a doctorate.

3. The influence of his stay in Europe on his personality—its development, insight into modern culture and life, etc.

4. His place as a great national poet. The part he played in bringing political consciousness to the people—the suggestion of Pakistan was given by Iqbal in his presidential speech at the Muslim League Annual Session in 1930.

5. His place as a philosopher.

6. His works, and a critical view of his literary achievements.

8. A Thunderstorm

1. Close atmosphere, oppressive heat, a general depression.

2. A sudden appearance of full khaki colour on one side of sky. This colour spreads.

3. There are a few puffs of delightful cool wind, followed by a thunderstorm. All traffic comes to a standstill. The manner in which everyone hurries to close the doors and windows of his house. The incoming dust, the dirtiness all round. The noise and the swishing sound produced by wind.

4. After the storm the temperature goes down. It is pleasant to move out but the whole house has to be cleaned. Usually a severe storm causes immense loss—its details.

5. The relief that it has ended and your reactions to it.

9. A Local Election

1. A municipal election is in the offing—preparation on all sides—candidates entertaining the voters—election halls—dinners and parties—meetings in the streets.

2. On the election day everybody is ready to cast

his vote—last minute calls on the voters by supporters of one side or the other—the roads are full of tongas and cars carrying posters—voters are being carried to the booths.

3. The colourful scene at the booth—the reception of voters—shaking of hands and brotherly embraces—last minute attempts of both sides to win over the voters.

4. Inside the polling booth—the identification—the objections raised—finally the putting of the ballot paper in the box—the poor voter comes out and is disillusioned to find that nobody is prepared to bother about him. He was brought in a car, he goes back on foot.

5. A few ugly incidents—quarrels—dirty slogans or bad language—the declaration of the result and the jubilation of the winning party.

6. Your suggestions as to how elections should be conducted—how the bad blood created by an election can be reduced to the minimum, how only the bonafide voter should be allowed to vote and all malpractices stopped.

10. The Autobiography of a One-Rupee Note

1. Its origin—broad sheets of paper—cut into small pieces—printed in the Security Press—tied in packets of one hundred each.

2. Sent out to a nice clean house called the bank vault—travelled to the cash counter—and was carried away by a man in his wallet.

3. Travelled in a car—a general reference to the different people to whom it was delivered. A particular reference to a few interesting characters who treated it in an out-of-the-ordinary way.

4. Got old and disfigured—almost torn—carried back to the bank—awaiting its fate in the vaults and thinking how the foolish young generations go out very proudly disdaining even to look at it. But it knows that they will be back where it is after a very short time.

5. Any moral that it wants to draw from his own life or the life of those who kept it and used it.

EXERCISES

Write essays on the following topics :

1. College sports day.
2. My favourite hero in history.
3. My college.
4. Prevention of cruelty to animals.
5. The bicycle.
6. Hobbies.
7. Every man is the architect of his own fate.
8. Popular superstitions.
9. A tour in a motor-car.
10. Gambling.
11. The usefulness of the libraries.
12. My favourite book.
13. "The old order changeth."
14. Daily newspapers.
15. Mr. Liaquat Ali Khan.
16. Foreign travel.
17. Blood is thicker than water.
18. My idea of a happy life.
19. Commerce and national prosperity.
20. The refugee problem of Pakistan.
21. Why I like novels.
22. Capital punishment.
23. A walking tour.
24. A visit to Mela Chiraghan in Lahore.
25. Bad habits.
26. Advertising.
27. Old age pension.
28. The influence of education on crime.
29. "The child is father of the man."
30. The incident that I can never forget.

CHAPTER XVI

SHORT-STORY WRITING

Sometimes the students are asked to write a short-story or to complete a story in the examination. In this case, whatever the form of the question, the student should, in the first place, draw a sketch of the story in his mind. He should then put down the string of incidents, called the plot, on a piece of paper. This will serve him as a guide when he is writing the story.

When writing a story the student should always remember that only those things are to be written, which are directly connected with it, and help in its completion. The student should not in any case try to introduce any matter, however interesting it may appear to be, if it is not helpful in the development of the story.

The story should deal with one important event and should go on developing from complication to complication till it comes to its climax. When the story has wound its net, the unwinding of the plot should begin. It is often very helpful to end a story at its climax, at least the climax should always be near the end.

The student should try to introduce dialogue in the story because that makes the story more realistic. The student should also be careful not to give a moral[1] to the story. If there is a moral, let it be understood by the reader but never point it out. The clear intention of the writer to write with the object of teaching a lesson to the reader brings him at the level of the preacher which is not really his place.

A short-story should be probable, and the incidents should all be such as may at least appear to be within the

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1. سبق -

range of possibility. Even in the case of ghost or other stories dealing with the supernatural, the reactions of the human beings should be reasonable and probable.

Different parts of a story. A story consists of four distinct parts.

1. *The beginning.* The beginning should be direct, and the story should be begun in the very first line. The writer should never introduce himself or the story so as to clarify particular things that are to be told later on. This destroys a semblance of reality in the story.

In the beginning of the story the writer should introduce to the reader the different characters that take part in it. He should also show the trend of the story and point out the problem that the story is going to tackle or the incidents that are going to occur. So that after having read the beginning of the story the reader should be in possession of sufficient material to be able to appreciate all that comes later on. He should also have some idea of the things that are going to happen in the course of the story. The student should always remember that if the beginning of a short-story is dull, the reader will not read further than that, so he should make it very interesting.

2. *The Main Body.* In the main body the trends shown by the story in the very beginning are further developed, so that different elements that are going to contribute to the climax may develop. In the body of the story the writer has to see to it that all conflicting forces that have to help in the final solution of the problem that the characters are facing may develop side by side, and the reader should have a slight inkling of the attitude of the writer about things to come.

3. *Climax of the Story.* This is the most interesting part of the story. It brings about the last conflict between different forces or personalties of the story. Here all the characters who are opposed to each other, meet. The writer should try to make the climax a determining[3]

1. فیصلہ کن ۔

factor in the story. There should be a slight element of surprise in it. But he should be careful to keep this surprise within the limitations imposed by the rules of probability.

4. *The end.* Very often the end of the story and the climax come together. This gives a sharpness to the story which increases its charm. But if that is not considered desirable the student should come to the end of the story at the earliest after the climax. Any further dragging[1] of the story is not considered desirable. The student should use this part of the story to finally settle the questions that have been decided in principle by the resolution of the conflict in the climax. Thus there may be a hint about reward or punishment that the characters receive or there may be some slight indication[2] of the things that the writer expects would happen in the days to come. But it should not be enlarged upon in any case.

Different Kinds of Questions

A question on short-story may be asked in many different forms. We will discuss the way in which they may be answered.

Title of the Story

The examiner may give only the title of the story and ask the examinee to write on it. In this case the student is absolutely free to write a story as he likes. He may chose any incidents connected with the topic and write a story. All that he has to remember is that the story should not go beyond the scope of the title.

He may be asked to write a ghost story, or he may be asked to tell a story about his personal experience of ghosts. In this case he can imagine any story about ghosts. It may be about ghosts that haunt a house, or about others that harass[3] people on the roadside. So the student in this case is free to imagine things that he would like to say.

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1. کھینچنا - 2. اشارہ - 3. دھمکاتے ہیں -

Complete an Outline

The examiner may give an outline of the story and ask the student to complete it himself. In this case he has to keep the outline before him. This will serve him as a plot. He has to fill in the necessary details and make the story readable. He will do well to add dialogue to it to make it more realistic.

Complete an Incomplete Story

An incomplete story may be given and the student may be expected to complete it. In this case the student should use his own intelligence to understand what possible trend the given story has and then should add something from his own imagination to complete it.

For example, the following incomplete story is given.

An old man had four sons. They always quarrelled with each other. The old man one day thought that he should teach them a lesson. He called them to himself and asked one of them to bring a bundle of sticks . . . .

The student should go on to complete the story by making this sketch. The old man asked them to break the bundle. They tried and failed. He then told them to open the bundle and to break the sticks one by one. They succeeded in doing that without any difficulty. Thus they learnt the lesson that *Unity is Strength.*

Completion of an Incomplete Outline

This is slightly different from the case given previously. Here the student would do well to write the whole story taking the short outline as a beginning for the story. A question about the story given in the previous section may be asked like this :

An old man——sons always quarrelling——asks them to break a bundle of sticks——they fail—— opens the bundle——.

In this case the student would write a story in his own words from the beginning to the end.

Story on a Maxim

One may be asked to write a story on a maxim. In that case one should first of all try to understand the meaning of the maxim and then the story should be written just as if the title was given. For example one may be asked to write a story on the maxim, *Unity is Strength.*

The student can easily understand the meaning of the maxim and the story given in the last section can be given.

Reproduction of a Story

In this case a story is given and the student is asked to re-write the story in his own words. He has not to create the story. He should read the story and grasp all the important events and incidents in it. He should then jot down the plot and re-write the story in his own words. The story should, in its broad features,[1] be the same as given to him. The only difference may be in the language used in dialogue and in the treatment of the subject. But it may again be emphasised that the main features of the story should not in any case be changed by the student.

Examples :

Complete the story.

I. In summer the village folk were enjoying themselves when they heard the cries, "Lion ! Lion ! . . . ." They took up their weapons and ran out of the village to kill the lion. There was no lion——.

The student should keep the following points in view while writing this story.

1. A short description of the scene of the village in the afternoon.

2. Every one is enjoying himself.

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1. نمایاں حصے -

3. There is sudden noise and they hear someone calling for help.

4. They take up their weapons and go out to fight the lion.

5. When they come out of the village they find a shepherd boy sitting on a tree and laughing at them. This was a practical joke.

6. After a few days they hear that alarm again, but this time they do not go to help him because they think that it is again a joke.

7. The boy and his herd of cattle is attacked by the lion and he dies because no one comes to help him.

II. The dog opened his mouth to catch the other piece of meat. But the moment he opened his mouth his piece fell down into the water and he lost it.

In this case the last part of the story is given. The student has to provide the first part of the story. The following hints will make it possible for him to complete the story.

1. There was a greedy dog. One day he got a piece of meat.

2. He was going along a pond when he saw his own reflection[1] in the water.

3. He thought that there was another dog who was holding a piece of meat.

4. He thought he should attack him, and take the piece from him.

5. He opened his mouth to attack him, and the piece of meat fell down into the pond.

6. In his greediness he lost even his own piece.

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1. عکس -

EXERCISES

The student should himself do the following exercises by writing the stories given here. This will give him practice both in composition and in the planning and execution of stories.

1. Write a short story in continuation of the following :

The whole family went to the canal for a picnic. They were enjoying themselves when they suddenly heard cries of help, help . . . . (*P. U. 1942*)

Hints. This can be made into a good story about the rescue of someone who was drowning in the river. The emphasis should be on the courage and selflessness of the person who rescued the drowning child.

2. Make a story out of the hints given below.

Some boys are playing by a river. There is an accident and a rescue. (*P. U. Inter. 1925*)

This story will be very much like the one in Exercise 1.

3. Give names to the characters and complete a story from the sentence given. Answer in about three hundred words :

The girl pressed close to the wall as he passed, but a moment later she saw a form going silently after him. A cry of warning broken from her and she ran forward, but it was too late. He was senseless. Swiftly the other stooped over him and then ran away into the shadows. (*P. U. 1947*)

Hints. This story may be developed into a love story in which a girl and a boy were going to keep their appointment when a disappointed lover of the girl attacks and kills her boy friend.

It may also be made into a robbery case in which a man is going along at night when a thief attacks him. He takes the money from his pocket. The girl is only a witness of the happening.

4. Give names to the characters and complete a story from the sentences given below.

"Stay here until it stops raining," he replied. And at that moment the doctor entered the room. The doctor remained with his patient for half an hour and promised to look in again the next morning. (*P.U. 1947-S*)

Hints. The story may be developed on the following lines.

There is a man who is walking from one town to the other. On the way he is caught up in a storm. He takes refuge[1] in the house of a sympathetic old man. The old man finds him ill and calls a doctor. The traveller wants to leave but the old man keeps him there by telling him to stay on for some time because he is more ill than he thinks.

5. Complete the following story by adding another thirty lines taking care that the character of the story is not changed.

The Boy Who Always Did What He Was Told.

Once upon a time there was a boy whose name was Jack. He lived with his mother. One day his mother sent him to work for a farmer, who gave him a four-anna piece at the end of the day. On the way home, Jack had to cross a stream, and in doing so, he lost his four annas. His mother was very angry and told him that if next time he was given anything he should put it in his pocket. "I will do so next time," said Jack. Next day Jack went and worked for a cow-keeper who gave him a jug of milk. Jack put the jug in his pocket . . . .

6. Tell the following story fully and dramatically, working out the end in whatever way it seems to you to be most probable and striking.

Three travellers hearing that death is the enemy of youth, set forth to seek him out and slay him[2]. By the way they met an old man (Death himself in disguise[3]). He

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1. پناہ - 2. قتل کرنا - 3. بدلے ہوئے بھیس -

directs them to a forest where they may find a statue that will on certain conditions reveal to them the secret of perpetual youth . . . . In the end they died by each other's hands.

Or

Write a story illustrating the saying, "Perfection is attained by slow degrees." (*P. U. 1934*)

7. Tell in your own words any story that was told you when you were young. Precede the story by a description of the circumstances in which the story was told, and of the person who told it. (*P. U. 1934-S*)

8. Write a story of about one hundred and fifty words to prove or disprove that—

(*a*) It takes two to make a row.

(*b*) Those who live in glass houses should not fling stones at others.

(*c*) What people say about other people is generally true and, therefore, we should believe what other people ask us to do. (*P. U. 1935*)

9. Give names to the characters and complete a story from the sentences given below :—

The teacher walked across the fields in the moonlight. As he passed the village school house, a dog barked, then silently followed him. At the edge of a grove[1] the man sat down to rest, drank from a near-by well and gave water to the dog. As they started on their way again the man said, "We shall have to go our way alone." (*P. U. 1948*)

10. Answer in about two pages. Give names to the characters and complete a story from sentences given below.

Morning dawned on the mountain side. A man, a woman and a lad came out of the hut. "You will bring food for us when you come back ?" asked the woman.

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1. درختوں کا جھنڈ ۔

"Yes," he replied. Then turned to the boy and said, "Look after our home while I am away." (*P. U. 1940-S*)

11. Write a story to bring out the truth of the saying, "A friend in need is a friend indeed." (*P. U. 1949*)

12. Here is the beginning of a story. Continue and complete it as best as you can but do not write more than 350 words in all.

A mother once found that one of her seven children was in the habit of going to her cupboard and stealing biscuits. She made up her mind to find out and to punish the thief. (*P. U. 1949-S*)

13. Write a short story round one of the following subjects :—

(*a*) A bride whose ornaments are stolen on her wedding eve.

(*b*) A dying man's confession. (*P. U. 1950*)

14. Tell in your words a funny story. (*P. U. 1952*)

15. Complete the following story :—

We crept carefully along. I was holding my rifle ready to fire. Tariq whispered[1] to us not to step on a dry stick, for the slightest noise would betray[2] our position to the enemy. (*P. U. 1953*)

16. Relate a story illustrating one of the following sayings :—

(*a*) Union is strength.

(*b*) God helps those who help themselves.

(*c*) Pride goeth before a fall. (*P. U. 1954*)

17. Complete the following story in about two pages :—

A boy and his sister went out for a walk. They had not gone far when they heard an uproar behind them . . . (*P. U. 1956*)

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1. آہستہ سے کہا ۔ 2. راز ظاہر کر دے گی ۔

CHAPTER XVII

PARAPHRASING

In most of the examinations, questions are set on paraphrasing ; because it helps to judge the understanding of the student, his knowledge and his ability to express himself properly. To paraphrase a passage of poetry or prose we must know what paraphrasing means.

A paraphrase is an exposition or translation of a text or a passage in a clearer and simpler manner than that of the original.

The first thing that the student must do when he is paraphrasing a passage is to try to understand the meaning of the passage. Unless he understands the general trend, the ideas, and the sense of the passage he cannot attempt to paraphrase it, even if he knows the meaning of every word in it. One should not shirk reading the passage even three or four times, if necessary.

Once he has understood it, he should look to the difficult words and phrases and see how he should translate them.

It is quite simple to write a paraphrase after this if the student keeps the following points in view :—

1. He has to keep the tone and preserve[1] the atmosphere of the text in the paraphrase.

2. He has not to change the person of the text. In this the paraphrase differs from the reported speech. If the text says, "*I* saw a cloth which had multifarious colours," he has to change it to "*I* saw a cloth which had many colours," ***without changing 'I' into 'he.'***

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1. برقرار رکھنا ۔

3. The tense of the text remains unchanged in the paraphrase. In this respect also, it differs from reported speech. So if the text is in the present tense, the paraphrase is also in the present tense ; if it is in the future tense, the paraphrase is also in the future tense ; and so on.

4. Difficult words have to be translated into simple words ; idioms and phrases are rendered into simple everyday English ; metaphors are expanded into similes. This makes the passage comparatively simple.

5. If there is any word or sentence that cannot be simplified, the student can leave it as it is, but this should only be done when no other course is open to the student. This measure can only be taken in extreme cases.

6. Long sentences should be broken up into shorter ones. In case there are involved or ortherwise complex constructions, they should be simplified.

7. The paraphrase will be generally a little longer than the text but it should not be deliberately expanded. No explanations or examples should be added to the passage.

8. When the paraphrase has been written, it is only good to revise it to see that it is readable and intelligible.[1] If it does not carry the same sense as the original, then necessary changes should be made in it. Very often a question is asked in the examination in one of the following forms :

"Give in your own words the substance of the following."

"Give in your own English the meaning of the following lines."

"Bring out briefly the idea expressed in the following passage."

In such a case one has more freedom than in paraphrasing. Here one can use a different tense or a different person if need be, which is not allowed in the

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1. معقول ۔ قابل فہم ۔

case of a paraphrase. Moreover, a little explanation, where necessary, may be added to the original passage, to make it easily comprehensible.

Paraphrasing is usually rendering a piece of poetry into prose ; but difficult prose texts may also be given for paraphrasing. Some exercises are given below for the student. He should carefully study the model paraphrases and then try his hand on them himself. He should then proceed to do the exercises.

(*a*) Here lies a man who into highest station,
By dint of arts and bribes contrived to slide,
And never one service rendered to the nation,
Except the lucky day on which he died.

Model paraphrase

This is the grave of the man who rose to the highest station in life by using corrupt methods and bribing[1] people. He never did any service to his nation. His death was a lucky day for his people, because then they were well rid of him.

(*b*) The dread of something after death,
The undiscovered country from whose bourn
No traveller returns, puzzles the will,
And makes us rather bear those ills we have,
Than fly to others that we know not of.

Model paraphrase

We do not want to die because we know the difficulties we have to face in this world but we do not know anything about those in the next one. The next world is an unknown world from where nobody has ever come back to tell us what it is and what we should expect to face there.

(*c*) Travel, in the younger sort, is a part of education in the elder, a part of experience. He that travelleth

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1. رشوت دینا ۔

into a country, before he hath some entrance[1] into the language, goeth to school, and not to travel. That young men travel under some tutor, or grave servant, I allow well ; so that he be such a one that hath the language, and hath been in the country before ; whereby he may be able to tell them what things are worthy to be seen in the country where they go, what acquaintances they are to seek, what exercises or discipline the place yieldeth ; for else young men shall go hooded and look abroad little.

Model paraphrase

For young people travel[2] is a kind of education, for old people it is an experience. One should have some knowledge of the language of the country in which he travels otherwise his travel amounts to going to school and not to a country. It is good that young men should travel under the guidance[3] of a tutor or of a serious type of servant, who knows the language as well as the country in which they are travelling. He will be able to tell them about those things that should be seen and those people whom they should meet, and the rules and discipline that they can learn there. If this is not done, young men will not be able to see much in the course of the travels.

Exercises

Give a paraphrase of the following passages :—

1. Two *principals* in human nature *reign* ;
 Self-love, to *urge*, and reason, to *restrain* ;
 Nor this a good, nor that a bad we call,
 Each works its end, to move or govern all :
 And in their proper *operation* still,
 Ascribe all good ; to their improper, Ill. (*Pope*)

Difficult words

Principals—most important things.

Reign—(حکومت کرنا) rule or govern.

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1. داخلہ ۔ 2. سفر کرنا ۔ 3. رہبری ۔

Urge—drive forcibly.

Restrain—(محدود کرنا - مزاحمت کرنا) to limit, to keep back.

Operation—working.

Ascribe—impute to, consider as belonging to.

2. "There is a *tide* in the affairs of men,
Which taken at the *flood*"—you know the rest,
And most of us have found it now and then ;
At least we think so, though but few have guessed
The moment ; till too late to come again.
But no doubt everything is for the best—
Of which the surest sign is in the end :
When things are at the worst they sometimes *mend*.

Difficult words

Tide—periodical rise and fall in the sea.

Flood—when the water is rising towards the shores. Ships can come in or move out of the ports where the water is not very deep throughout the day.

Mend—restore to normal condition.

3. The *charities* that soothe and heal, and bless,
Are *scattered* at the feet of man like flowers,
The *generous inclination*, the just rule,
Kind wishes, and good actions, and pure thoughts ;
No *mystery* is here,—no special *boon*
For high and not for low,—for *proudly graced*,
And not for meek of heart. The smoke *ascends*
To heaven as lightly from the cottage *hearth*
As from the *haughty* palace. (*Wordsworth*)

Difficult words

Charities—love and affection, kindness to fellow-men.

Scattered—(پھیلے ہوئے) thrown here and there.

Generous inclination—(سخاوت) the tendency to give freely with a good motive.

Mystery—(سربستہ راز) hidden or inexplicable matter.

Boon—gift or bounty.

Proudly graced—who have been given a high position in life.

Ascends—(بڑھتا ہے) rises.

Hearth—(چولھا) fire-place.

Haughty—(مغرور) proud.

4. Not a drum was heard, not a *funeral note*,
As his *corpse* to the *rampart* we hurried ;
Not a soldier *discharged* his farewell shot,
O'er the grave where our hero we buried.
We buried him darkly, at dead of night,
The *sods* with out *boyonets* turning
By the struggling moonbeam's misty light,
And the lantern dimly burning. (*Charles Wolf*)

Difficult words

Funeral note—music played at the funeral of a person.

Corpse—(لاش) dead body.

Rampart (فصیل - مورچہ بندی)—a mound of earth used for protection in war.

Discharged—fired.

Sods—upper layer of grassland.

Bayonet—stabbing blade which can be attached to the muzzle of a rifle.

5. The sun is warm, the sky is clear,
The waves are dancing fast and bright,
But *isles* and snowy mountains wear

The purple noon's transparent *might*,
The breath of the moist air is light,
Around is *unexpected* buds ;
Like many a voice of the delight,
The winds, the birds, the ocean floods,
The city's voice itself, is soft like *Solitude*. (*Shelley*)

Difficult words

Isles—islands.

Might—strength.

Unexpanded—(بند کلیاں) the buds that have not opened into flowers.

Solitude—(تنہائی) loneliness.

6. "This tent is mine," said Yussouf, "but no more
Than it is God's ; come in and be at peace,
Freely shalt thou *partake* of all my store,
As I of His who buildeth over these
Our tents *His glorious roof of night and day*,
And at whose door none ever yet heard 'Nay'."
So Yussouf entertained his guest that night
And, waking him ere day, said, "Here is gold :
My swiftest horse is saddled for thy flight,
Depart before the *prying* day *grow bold* !
As one lamp lights another, nor grows less,
So nobleness *enkindleth* nobleness. (*J. R. Lowel*)

Difficult words

Partake—take, share.

His glorious roof of night and day—the sky.

Prying—inquiring impertinently.

Grow bold—(the day) advances.

Enkindleth—lights.

7. She dwells with Beauty—Beauty that must die ;
And joy, whose hand is ever at his lips
Bidding *Adieu* ; and *aching* Pleasure *nigh*,

Turning to Poison while the bee-mouth sips ;
Ay, in the very temple of delight
Veiled Melancholy has her *sovran shrine*.
Though seen of none save him whose *strenuous* tongue
Can burst joy's grape against his *palate* fine ;
His soul shall taste the sadness of her might,
And be among her cloudy *trophies* hung. (*Keats*)

Difficult words

Adieu—farewell.

Aching—paining.

Nigh—near.

Ay—yes.

Veiled Melancholy—hidden sadness.

Sovran shrine—independent altar.

Strenuous—energetic, unrelaxing.

Palate—roof of the mouth.

Trophies—prizes.

8. Fame like a *wayward* Girl, will still be *coy*
To those who *woo* her with too slavish knees,
But makes surrender to some thoughtless Boy,
And dotes the more upon *a heart at ease ;*
She is a *Gipsy*, will not speak to those
Who have not learnt to be content without her ;
A *jilt*, whose ear was never whispered close ;
Who thinks they *scandal* her who talk about her.
(*Keats*.)

Difficult words

Wayward—self-willed, perverse.

Coy—shy.

Woo—to pay amorous court, to ask in marriage.

A heart at ease—a heart untroubled by any disturbing thought like that of love.

Gipsy—member of a wandering race. It is also used for a mischievous woman.

Jilt—woman who casts off lovers when the mood to do so comes over her.

Scandal—Give a bad reputation.

9. There's a breathless hush in the *close* to-night—
Ten to make and the match to win—
A *bumping pitch* and a blinding light
An hour to play and the last man in—
And it's not for the sake of a *ribboned coat*,
Or the selfish hope of a *season*'s fame,
But his Captain's hand on his shoulder smote,
"Play up! play up! and play the game!" (*Newbolt.*)

Difficult words

Close—the playground of the school.

Bumping pitch—a cricket term; the ground on which the ball rises high.

Ribboned coat—school colours, given to the best player of the year.

Season—the cricketing season; the summer months when cricket is played.

10. Lives of great men all remind us
We can make our lives sublime,
And *departing*, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another,
Sailing o'er life's *solemn main*,
A *forlorn* and shipwrecked brother,
Seeing, shall take heart again. (*Longfellow.*)

Difficult words

Departing—dying.

Solemn main—serious sea.

Forlorn—hopeless, abandoned.

11. There dwelt adjoining to the city of Bordeaux, a knight of most honourable parentage, whom fortune had graced with many favours, and nature honoured with many sundry[1] exquisite qualities; so beautified with the excellence of both, as it was a question whether Fortune or Nature were more prodigal[2] in deciphering[3] the riches of their bounties. Wise he was, as holding in his head a supreme conceit of policy, reaching with Nestor into the depth of all civil government; and to make his wisdom more gracious, he had pleasant eloquence that was so highly commended in Ulysses. His valour[4] was no less than his wit, nor the stroke of his lance no less forcible than the sweetness of his tongue was persuasive, for he was for his courage chosen the principal of all the knights of Malta.

12. That which wrought most upon the general was the choice which was begun to be made in all countries for members to serve in Parliament; very many of them being known to be of singular affection to the king, and very few who did not heartily abhor the murder of his father, and detest the government that succeeded; so that it was reasonably apprehended, that, when they should once meet there would be warmth among them, that could not be restrained or controlled; and they might take the business so much into their own hands, as to leave no part to him to merit of the king; from whom he had yet deserved nothing.

13. Express the following lines in simple prose :

Out of the day and night
A joy has taken flight;
Fresh spring and summer and winter hoar
Move my faint heart with grief, but with delight
No more—oh, never more ! (*Shelley.*)

(*P. U. 1945*)

14. Express in your own words the following lines :

My thoughts are with the dead ; with them
I live in long past years.

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1. متعدد - چند - 2. فضول خرچ - مسرفانہ -
3. کھولنا - ظاہر کرنا - 4. دلیری - بہادری - شجاعت -

Their virtues love, their faults condemn,
Partake their hopes and fears ;
And from their lessons seek and find
Instruction with an humble mind. (*Southey.*)

(*P. U. 1946.*)

15. Express in your own words the following lines :

Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer divinely taught,
"Thy will be done."

16. Give in your own words the substance of the following poem. Do not write more than ten lines :

THE ELEPHANT

Here comes an elephant
Swaying along
With his cargo of children
All singing a song :
To the tinkle of laughter
He goes on his way,
And his cargo of children
Have crowned him with May.
His legs are in leather
And padded his toes :
He can root up an oak
With a whisk of his nose ;
With a wave of his trunk.[1]
And a turn of his chin,
He can pull down a house
Or pick up a pin.
Beneath his grey forehead
A little eye peers[2] ;
Of what is he thinking
Between those wide ears ?
What does he feel ?
If he wished to tease
He could twirl his keeper

1. سونڈ - 2. جھانکتی ہے -

Over the trees ;
If he were not kind,
He could play cup and ball
With Robert and Helen
And Uncle Paul.
But that grey forehead,
Those crinkled ears
Have learned to be kind
In a hundred years ;
And so with the children
He goes on his way
To the tinkle of laughter
And crowned with the May. (*P. U. 1949.*)

17. Give the substance of the following poem in 8 lines.

With fingers weary and worn,
With eyelids heavy and red,
A woman sits, in unwomanly rags,
Plying her needle and thread—
Stitch—stitch—stitch !
In poverty[1], hunger and dirt,
And still with a voice of dolorous pitch
She sang the "Song of the Shirt."
Work—work—work !
My labour[2] never flags
And what are its wages ? A bed of straw,
A crust of bread—and rags.
That shattered roof—and this naked floor,
A table—a broken chair—
And a wall so blank, my shadow I thank,
For sometimes falling there.

(Give a suitable heading to the poem.) (*P. U. 1950*)

18. Re-write the following passage in your own words :—

All the flowers of the spring,
Meet to perfume our burying ;
These have but their growing prime,

1. - غربت 2. - کام - مزدوری

And man does flourish but his time ;
Survey our progress from our birth—
We are set, we grow, we turn to earth,
Court adieu, and all delights,
All bewitching appetites,
Sweetest breathe and clearest eye
Like perfumes go out and die ;
And consequently this is done
As shadows wait upon the sun.
Vain the ambitions of kings
Who seek by trophies and dead things
To leave a living name behind,
And weave but nests to catch the wind.

(*P. U. 1954-S.*)

19. Reproduce the following passages in your own words :

(*a*) We sow the globe, we reap the corn,
We build the house where we may rest,
And then, at moments, suddenly,
We look to the great wide sky,
Enquiring wherefore we were born
For earnest or for jest ?

(*b*) Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air,
In his own ground.
Whose herds[1] with milk, whose fields with bread.
Whose flocks supply him with attire,
Whose trees in summer yield him shade,
In winter fire. (*P. U. 1950-S.*)

20. Reproduce the meaning of the following in your own words :—

The man of life upright,
Whose guiltless heart is free
From all dishonest deeds

1. بھیڑ بکریوں کے ریوڑ -

Or thoughts of vanity ;
The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude,
Nor sorrow discontent :
Thus scorning all the cares.
That fate[1] or fortune brings,
He makes the heaven his book
His wisdom heavenly things ;
Good thoughts his only friends
His wealth a well-spent age,
The earth his sober inn
And quiet pilgrimage. (*P. U. 1951-S.*)

1. قسمت ۔

CHAPTER XVIII

PRECIS-WRITING

What a precis is.

A precis is an abridged[1] statement or summary of the substance of some lengthy passage, *e.g.*, a speech, a letter or a passage from a book.

Why a precis is written.

A precis is one of the most useful kinds of compositions in the modern world. In industry, commerce or government departments, the head of the office or other important officers do not have enough time at their disposal to go into every document, but they must keep in touch with the current of work. This can only be done if a precis of all important correspondence is placed before them whenever they have to deal with it. In this way in a few minutes they can do what it would have taken them hours to accomplish, without a precis.

Qualities of a good precis.

We must keep an eye on this usefulness of precis-writing, but we must also remember that in case of our students it is not only an exercise for making a digest of the original but also a discipline of the mind that teaches them to express their thoughts in pithy and correct language, putting the maximum sense in a minimum of words. It also requires a good judgment, because, before attempting a precis one must find out what is important in a passage. The passage should be a piece of good and simple English, readable as a piece of composition without giving out that it happens to be a summary. Thus we see that a summary brings out the best qualities of mind

1. خلاصہ - اختصار کیا ہوا

that a student may possess so far as composition is concerned.

Technique of Precis-writing.

1. You can only write a precis if you know the contents of the passage thoroughly well. So read the text twice and, if need be, thrice. When you understand the meaning of the passage, ask yourself, "*What is the passage about ?*"

2. Keeping in view the answer to your question in the last paragraph, re-read the text and underline all those sentences, words or phrases that are directly related to the subject of the text.

3. Prepare a rough summary or a skeleton summary[1] of the passage.

4. Re-read this summary[2] and eliminate any points that you think are not required.

5. Re-write the remaining points in good readable English, avoiding so far as possible those expressions which you find in the original. But if a suitable word or expression cannot be found, it will not be very wrong to use those given in the text.

6. By this time you must have acquired a thorough mastery over the subject-matter. Think out a heading for the text and write it down. You must remember that whenever you write a precis you must give a heading to it.

Some points to remember.

1. The summary or the precis must be brief, but it should be a continuous[3] narrative. A mere enumeration of points can never make a precis. A tendency to leave out verbs or pronouns to reduce the length of the precis will do you a world of harm, because any grammatical mistake in the passage will go a long way to reduce the award.

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1. مختصر خاکہ - 2. دور کر دو - خارج کر دو - 3. مسلسل -

2. Telegraphic language should not be used in any case. The sentences should be of normal length. They should not be excessively long, so as to make the whole thing unnecessarily complicated[1].

3. No attempt should be made to write in very small letters, so as to show to the examiner that your precis contains very few words. It only irritates him.

4. Language used in the precis should be simple and clear. Flowery language or involved constructions are bound to reduce the merit of the precis. Difficult words should never be used.

5. Nothing should be added to the precis. It should contain only the ideas contained in the text. Your own ideas, however brilliant, if included, will be a discredit to you, because they are not needed there.

6. You can change the order in which ideas or facts are given in the text, if you feel that a new order will bring out the important features of the passage more fully than has been done in the text; but it is advisable to stick to the order given in the original.

7. Direct quotations, questions and answers or dialogues should be produced in the precis in the direct form. They should not be repeated, only a gist of the points made out in them should be included in the precis.

8. The most important point to remember is the fact that you should be able to judge what is important[2] and what is unimportant,[3] and then you should subordinate the unimportant to the important. This selective power gives a precis its real value.

You should remember that good precis-writing depends on practice. In the beginning you may feel some difficulty is selecting the ideas, your grip on facts may not be very sound but by practice you will find it very easy to understand a passage in one reading and to write a precis of it in a very short time.

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1. الجھا ھوا - 2. ضروری - 3. غیر ضروری -

Study the model exercises given below and see the procedure that should be followed by a beginner, before you start working on the exercises yourself.

Text 1

I say first, *we have despised literature. What do we as a nation care about books? How much do you think we spend altogether on our libraries*, public or private, as compared with what we spend on our horses? If a man spends lavishly[1] on his library, you call him mad—a bibliomaniac. But you never call anyone a horse-maniac, though men ruin themselves every day by their horses, and *you do not hear of people ruining themselves by their books.* Or, to go lower still, *how much* do you think *the contents of the book-shelves of the United Kingdom*, public or private, *would fetch, as compared with the contents of its wine cellars?* What position would its expenditure[2] on literature take, as compared with its expenditure on luxurious eating? We talk of food for the mind as of food for the body. Now a *good book contains such food inexhaustibly*; it is a provision for life, and for the best part of us; yet how long most people would look at the best book before they would give the *price* of a large turbot for it! Though there have been men who have pinched their stomachs and bared their backs to buy a book, whose liabraries were cheaper to them, I think, in the end, than most men's dinners are.

Model precis

First step

The subject. An Englishman's attitude *towards* books.

Second step

Skeleton precis. An Englishman despises books—He does not care about them—He spends little on libraries—He spends more on horse-racing—Horse-racing ruins people; books don't—An Englishman spends more money on wine than on books. He spends more on food than on books. Books are mental food—He does not want to pay for them.

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1. بے دریغ خرچ کرنا ۔ 2. اخراجات ۔

He pays with pleasure for the food of his body. There are a few exceptions to all this.

Third step

Final draft. With a few exceptions Englishmen as a nation despise books, because they spend very little on them, as compared to horse-racing and wine. This should not be so because, whereas the latter two ruin people[1], the former does not. Books are food for the mind. We should spend money to feed our mind as we do to feed our body. That this has not been done is clear from the few public and private libraries we have.

Fourth step

Title. Contempt of the Englishman for Books.

Text 2

The great matter is *not to spoil the mind by* forcing on it *thoughts which it is not fit to receive.* We know well that in man, as well as in other animals, the body is rendered comparatively small and feeble by being heavily loaded, or hard-worked, before it arrives at the size and strength proportioned to such load and such work. It is just so with the mind : *the attempt to put old heads on young shoulders is just as unreasonable* as it would be to expect a colt six months old to be able to carry a man. *The mind,* as well as the body, *requires time to come to its strength* ; and *the way to have it possess at least its natural strength* is *not to attempt to load it too soon* ; but to favour it in its progress[2] by *giving to the body good and plentiful food, sweet air* and *abundant[3] exercise, accompanied with as little discontent and uneasiness as possible.* It is universally known that *ailments of the body* are, in many cases, sufficient to *destroy the mind,* and to debilitate it in innumerable[4] instances. It is equally well-known that the torments of the mind are, in many cases, sufficient to destroy the body. This then being so well-known, is it not *the first duty of a father to secure to his children, if possible, sound and strong bodies?*

1. لوگوں کی تباہی کا باعث ہوتی ہے - 2. ترقی - 3. بکثرت -
4. ان گنت - بے شمار

Model Precis

First step

The subject. Connection between mind and body.

Second step

Skeleton precis. To keep a mind healthy, it should receive only those thoughts which it is fit to receive.

Too much pressure on the mind before it is well-developed does harm to it. It should be given enough time to come to its natural strength.

The ailments[1] of the mind are often due to the ailments of the body. So a child should get good food, abundant exercise and as little discontent as possible, so that its mind may develop freely. This every father should secure for his son.

Third Step

Final draft. To develop the mind properly it should receive only those thoughts that it can undertand. If too much pressure is put on the mind, more harm is done to it than the benefit[2] it receives. Mind and body are closely related to each other. A healthy mind can only exist in a healthy body, so every parent should look to the physical health of his child, so that he may grow mentally strong and may be prepared to do strenuous[3] mental work.

Fourth step

Title. A healthy mind in a healthy body.

Text 3

There is a *cheap and delightful way of travelling*, that a man may perform in his easy chair, without expense of passports or post-boys. *On the wings of a novel* from the next circulating library, he sends his imagination agadding, and *gains acquaintance with manners and people* whom he could not hope otherwise to know. *Two pence a*

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1. بیماریاں - 2. فائدہ - 3. پر شوق - مستعد - سر گرم -

volume bears us whither-so-ever we will : *back to Ivanhoe and Coeur de Lion or to Waverley and the Young Pretender, along with Walter Scott* ; up to the heights of fashion with the charming enchanters of the Silver-fork school ; or better still, to the snug inn parlour, or the jovial tap-room, with Mr. Pickwick and his faithful Sam Weller. I am sure that *a man* who, a hundred years hence, should *sit down to write the history of our time, would do wrong to put that great contemporary history of Pickwick aside*, as a frivolous work. *It contains true character under false*[1] *names* ; and, like Roderick Random, an inferior work, and Tom Jones (one that is immeasurably superior), *gives us a better idea of the state* and *ways of the people*, that one could gather from any more pompous or authentic histories.

Model Precis

First step

Subject. Advantages of fiction.

Second step

Skeleton summary. Fiction reading is better than travelling, because it does not involve the trouble of taking a passport or the discomfort of moving about. It is cheap. It can take you not only to another country but also to another age. In fact, fiction is the history of the manners and character of the people who lived in a particular age, and from that point of view it is better than the text-books of history, which tell us so little about these things.

Third step

Final draft. Fiction reading is better than travelling because it does not involve one in the difficulties experienced by a traveller, and it is very cheap. A two-penny book tells us so much about another country, its people and their manners as we can never learn by going there. In some novels we see the people who lived in the past, their habits, manners and way of life. In this respect it

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1. جھوٹے -

is better than text-books of history because they tell us very little about these things.

Fourth step

Title. Advantages of fiction.

EXERCISES

Write a precis of the following passages.

1. The movement known as "The Revival of Learning" was accomplished before the end of the fifteenth century, and all *investigators* are agreed that it had been very largely contributed to by Greek *exiles* during the half-century preceding and following the Muslim conquest.

Its *paganisation* of Christianity proved temporary. But the critical examination of and text of the Greek *New Testament* had more durable results. It called attention to the contents of a book which had hitherto been taken outside *controversy*. With the study of Greek north of the Alps, the examination of the *sacred writings* was no longer in the hands of *dilettanti* who looked upon the text with the contempt of scholars disposed to accept paganism as the *complement of* a higher form of civilization, and who *had not patience* with what they regarded as *trivialities*, but in those of religious and earnest German students, with results, in Erasmus, Luther, Melanchthow, Calvin and others, the end of which is not yet visible.

While it is beyond doubt that the *dispersion* of students from Constantinople aided the intellectual movement in Western Europe, there is no ground for the belief that, if the city had not been captured, Greek influence would not have made itself felt in the *Renaissance*. The dispersion hastened the development of a movement which had already begun, awakened a spirit of inquiry, and *conducted* scholars into new fields of thought earlier than they would have arrived if not aided. In this sense, and to this extent, it may be claimed as a beneficial result of the capture of Constantinople. (*London Matriculation.*)

Difficult Words

Investigators (تحقیق کرنے والے)—those who make inquiries.

Exiles (جلا وطن)—people turned out of their country.

Paganisation—being influenced by heathens or the heathen attitude.

New Testament (بائبل کا ایک حصہ)—the Gospels.

Controversy—discussion between two sides holding opposite views.

Sacred (مقدس)—made holy by religious associations.

Dilettanti—smatterers, those who toy with a subject, or concentrate on nothing.

Complement of—that which completes.

Had no patience (برداشت نہ کیا)—did not tolerate.

Trivialities—very little things or matters.

Dispersion (انتشار - پراگندگی)—to go in different directions.

Renaissance (علوم و فنون کے احیا کا زمانہ)—revival of art and letters under the influence of classical models in the fourteenth and fifteenth centuries.

Conducted—introduced.

2. In those days it happened that a devoted Brahamin *ascetic* threw down and broke a statue of Buddha at Pundra Vardhana in Bengal. As a *penalty* to the *sacrilege* eighteen thousand inhabitants of that city were *massacred* in one day by the order of Asoka. Some time after, another *fanatic* at Patliputra similarly overthrew a statue of Buddha. The persons concerned, with all their relatives and friends, were burnt alive, and the king *proclaimed* the price of a "dinara" on the head of every Brahmanical ascetic.

Now, when the proclamation was published, Vitashoka, clad in his beggar's *garb*, happened to be *lodging* for the night in the hut of a cowherd. The good wife, seeing the *unkempt and dishevelled* appearance of her guest, was

convinced that he must be one of the proclaimed ascetics, and persuaded her hasband to *slay* him in order to earn the reward. The cowherd carried his victim's head to the king, who was horrified at the sight (of his brother's head), and was persuaded by his ministers to *revoke* the proclamation. Not only did he revoke the proclamation, but he gave the world peace by *ordaining* that henceforth no one should be put to death. (*P. U. 1934.*)

Difficult words

Ascetic—one who practises severe self-discipline.

Penalty—(سزا) punishment.

Sacrilege—(دین یا متبرک چیز کی بے حرمتی) irreligious act that injures the sacredness of something or place.

Massacred—(بے دردی سے قتل کرنا) killed cruelly.

Fanatic—a person with excessive enthusiasm, especially in religion.

Proclaimed—announced.

Garb—dress.

Lodging—(جائے سکونت) staying.

Unkempt and dishevelled—loose, disordered, untidy.

Slay—kill.

Revoke—(منسوخ کرنا - رد کرنا) to go back on, to cancel.

Ordaining—ordering.

3. The habits of the rich, and the miserable *servitude* of those who cultivated the land, rendered its *fertility unavailing*. Servitude indeed, in some of its modifications, has always been the great bar to improvement. In the agricultural economy of Rome, the labouring *husbandman*, a mental slave of some wealthy senator, had not even that qualified interest in the soil which the tenure of *villeinage* afforded to the peasant of the *feudal ages*. Italy, therefore,

a country presenting many natural *impediments*, was but imperfectly reduced into cultivation before the *irruption* of the barbarians. The revolution destroyed agriculture, with every other art, and succeeding *calamities* during five or six centuries left the finest regions of Europe unfruitful and desolate. There are but two possible modes in which the produce of the earth can be increased; one by rendering fresh land serviceable; the other by improving the fertility of that which is already cultivated. The last is only attainable by the application of capital and of skill to agriculture; neither of which could be expected in the *ruder ages* of society. The former is, to a certain extent, always practicable whilst waste lands remain; but it was checked by laws *hostile* to improvement, such as the *manorial* rights in England and by the general tone of manners.

(*Madras 1918.*)

Difficult words

Servitude (تابعداری - محکومی)—slavery, subjection.

Fertility (بار آوری)—capacity to produce.

Unavailing (بے سود)—useless.

Husbandman (کسان)—farmer.

Villeinage—state of one who holds land by menial service, serfdom.

Feudal ages—medieval Europe.

Impediments (رکاوٹ - مزاحمت)—difficulties.

Irruption (چڑھائی - دھاوا)—invasion, violent entry.

Calamities—grievous or great disasters.

Ruder ages—uncivilized times.

Hostile (مخالف)—opposed to.

Manorial—the lands from whose holder the lord of the manor can charge certain fees.

4. The pain was severe but instead of *cowing* the old

soldier it put his blood up and he *gnashed* his teeth with rage almost as fierce as hers and *squeezed* her neck with iron force. The two pairs of eyes glared at one another—and now the man's were almost as furious as the brute's. She found he was *throttling* her; and made a wild attempt to free herself, in which she dragged his *cowl* all over his face and blinded him, and tore her claw out of his shoulder, flesh and all; but still he throttled her with hand and arm of iron. Presently her long tail that was high in the air went down. "Aha!" cried Martin joyfully, and *grappled* her like death; next her body lost its elasticity and he held a choked and powerless thing; he gripped it still, till all motion ceased then dashed it to earth, then, panting removed his cowl; the leopard lay mute at his feet with tongue protruding and bloody paw; and for the first time terror fell on Martin. "I am a dead man; I have slain the Duke's leopard." (*P. U. 1936.*)

Difficult words

Cowing (خوف دلانه - ڈرانا)—making afraid.

Put his blood up—made him more courageous.

Gnashed—ground his teeth.

Squeezed—pressed strongly.

Throttling (گلا گھونٹنا)—killing by pressing the neck.

Cowl—covering of head and neck.

Grappled—seized, contended with.

5. The aim of criticism is to distinguish what is essential in the work of a writer; and in order to do this, its first business must be to find out where he is different from all other writers. It is the delight of the critic to praise; but praise is scarcely a part of his duty. He may often seem to find himself obliged to condemn; yet condemnation is hardly a necessary part of his office. What we ask for him is, that he should find out for us more than we can find out for ourselves: trace what in us is a whim or learning to its remote home or *centre of gravity*, and explain why we

are affected in this way or that way by this or that writer. He *studies origins in effects*, and must know himself, and be able to allow for his own mental and emotional *variations*, if he is to do more than give us the records of his likes and dislikes. He must have the passion of the lover, and be *enamoured* of every form of beauty ; and like the lover, not of all equally, but with a general allowance of those least to his liking. He will do well to be not without a touch of intolerance : that intolerance which, in the lover of the best, is an act of justice against the second rate. (*Arthur Symon.*)

Difficult words

Centre of gravity (کشش)—the point to which things are attracted.

Studies origins in effects—studies the causes which produce certain effects on people.

Variations (تغیر - تبدیلیاں)—changes.

Enamoured—in love.

6. It is humiliating to *reflect* that, as it were, because heaven has given us the greatest poet, it has inflicted upon that poet the most *incompetent* critics ; none of them seem to understand even his language, much less the principles upon which he wrote, and the *peculiarities* which distinguish him from all rivals. Some of Shakespeare's *contemporaries* appear to have understood him, and imitated him in a way that does the original no small honour ; but modern preface writers and commentators, while they praise him as a great genius, when they come to publish notes upon his plays, treat him like a schoolboy ; as if this great genius did not understand himself, was not aware of his own power, and wrote without design or purpose. Nearly all they can do is to express the most *vulgar* of all feelings, wonderment—wondering at what they term the irregularity of his genius, sometimes, above all praise, and at other times, if they are to be trusted, below all contempt. They *endeavour* to reconcile the two opinions by asserting that he wrote for the mob. Shakespeare never consciously wrote what was below himself : careless

he might be, and his better genius may not always have attended him ; but I fearlessly say that he never penned a line that he knew would *degrade* him. No man does anything equally well at all times ; because Shakespeare could not always be the greatest of poets, was he therefore to condescend to make himself the least ? (*S. T. Coleridge.*)

Difficult words

Reflect—(غور کرنا - سوچنا) thinking.

Incompetent—(نا اهل) having no ability to do something.

Peculiarities—special things.

Contemporaries—(هم عصر) people who lived in the same age.

Vulgar—common.

Endeavour (کوشش - سعی)—try.

Degrade—lower.

7. I had not been long at the inn when a *post-chaise* drove up to the door. A young gentleman stepped out, and by the light of the lamps I caught a glimpse of a *countenance* which I thought I knew. I moved forward to get a nearer view, when his eyes caught mine. I was not mistaken, it was Frank Bracebridge, a *sprightly good-humoured* young fellow, with whom I had once travelled on *the Continent.* Our meeting was extremely *cordial*, for the countenance of an old fellow-traveller always brings up the recollection of a thousand pleasant scenes, *odd* adventures, and excellent jokes. To discuss all these at a *transient* interview at an inn was impossible and finding that I was not pressed for time, and was merely making a *tour of observation*, he insisted that I should give him a day or two at his father's *country seat*, to which he was going to pass the holiday, and which lay at a few miles distance. "It is better than eating a *solitary* Christmas dinner at an inn," said he, "and I can assure you of a hearty welcome in something of the old fashined style." His reasoning was *cogent*, and I must confess the preparation I had seen for

universal *festivity* and social enjoyment had made me feel a little impatient of my loneliness. I closed, therefore, at once with his invitation: the chaise drove up to the door, and in a few moments I was on my way to the family *mansion* of the Bracebridges. (*Washington Irving*)

Difficult words

Post-chaise—a carriage drawn by horses.

Countenance—face.

Sprightly—(شوخ و شنگ - چلبلا) lively, gay.

Good-humoured—of a good temperament.

Continent—Europe.

Cordial—friendly.

Odd—(عجب) strange.

Transient—(آنی جانی - ناپائدار) passing.

Tour of observation—tour of sight-seeing.

Country seat—house in the country.

Solitary—(تنہا) lonely.

Congest (معقول - قوی - پختہ)—forceable, covincing.

Festivity (جشن - رنگ رلیاں)—gaiety, rejoicing.

Mansion—a big house.

8. I was very much alarmed at what had occurred; for although I was justified in *self-defence* I was aware that my master would be very much *annoyed* at the loss of the slave, and as there were no witnesses, it would go hard with me when brought before the *cadi*. After some reflection I *determined*, as the slave had said he would not remain to be beaten, that I would leave my master to believe he had run away, and in the meantime conceal the body. But to *effect this* was difficult, as I could not take it out of the *cooperage* without being *perceived*. After some *cogitation* I decided upon putting it into the cask, and heading it up. It required all my strength to lift the body in, but at last I succeeded. Having put in the head

of the pipe, I hammered down the *hoops* and *rolled* it into the store, where I had been waiting to fill it for next year's demand. As soon as it was in its place I pumped off the wine from the *vat*, and having filled up the cask and put in the *bung*, I felt as if a heavy load had been removed from my mind, as there was no chance of immediate discovery. (*Frederick Marrayat*)

Difficult words

Self-defence—defending oneself against an attack.

Annoyed—(بیزار - ناراض) angry.

Cadi—qazi.

Determined—(پختہ ارادہ کیا) decided.

To effect this—to do this.

Cooperage—workshop.

Perceived—noticed.

Cogitation (سوچ میں غرق ہونا)—meditation, thought.

Hoops—circular bands of metal, wood, etc., especially for binding staves of casks.

Rolled it—pushed it in by rolling.

Vat—large tub for holding liquids.

Bung—(ڈاٹ لگا کر بند کرنا) stopper or large cork to stop a hole in a cask.

9. In the midst of the infinite number of shining bodies which are spread over the surface of the *firmament* and which preserve among themselves a position nearly constant, we may perceive six stars moving in regulated periods and according to complicated laws, the investigation of which is one of the principal objects of *astronomy*. These stars, to which have been given the names of *planets*, are Mercury, Venus, Mars, Jupiter, Saturn and Uranus; the two first *recede* from the sun beyond certain limits, the others are occasionally separated from him by all the *angular distances* possible. The motions of all these bodies

are *comprehended* in a zone of the *celestial* sphere called *Zodiac*..............

Venus surpasses in brightness all the other stars and planets; it is sometimes so brilliant as to be seen in full day by the naked eye. This *phenomenon*, which is not frequent, never fails to excite surprise, and the *credulous* ignorance of the vulgar supposes it connected with the remarkable events of the same time.

Difficult words

Firmament—sky.

Astronomy—(ستاروں کا علم) the science of stars.

Planets—heavenly bodies distinguished from stars because they have an apparent motion of their own.

Recede—(واپس جانا) go back.

Angular distance—distance on all possible sides.

Comprehend (سمجھنا)—understand.

Celestial (آسمانی)—belonging to the sky.

Zodiac—a belt of the heavens including all apparent positions of the sun and the planets as known to the ancients.

Phenomenon—thing that appears or is perceived.

Credulous (بھولا)—over-anxious to believe.

10. Mankind, in the first ages of society, before the establishment of law, order, and security, have little curiosity to find out those hidden chains of events which bind together the *seemingly disjointed appearances of nature*. A savage, whose *subsistence* is *precarious*, whose life is every day exposed to the rudest dangers, has no *inclination* to amuse himself with searching out what, when discovered, seems to serve no other purpose than to render the theatre of nature a more connected spectacle of his imagination. Many of these smaller *incoherences*, which in the course of things perplex philosophers, entirely escape his attention. Those more magnificent irregularities, whose grandeur he

cannot overlook, call forth his amazement. *Comets, eclipses*, thunder, lightning, and other *meteors* by their greatness, naturally overawe him and he views them with a *reverence* that approaches to fear. His inexperience and uncertainty with regard to everything about them, how they came, how they are to go, what went before, what is to come after them, *exasperate* his sentiment into terror and *consternation*. But our passions, as Father Malebranche observes, all justify themselves; that is, suggest to us opinions which justify them. As those appearances terrify him, therefore he is disposed to believe everything about them which can render them still more the objects of his terror. That they proceed from some intelligent though *invisible* causes, of whose vengeance and displeasure they are either the signs or the effects, is the notion of all others most capable of *enhancing* this passion, and is that, therefore, which he is most *apt* to entertain. To this, too, that cowardice and *pusillanimity*, so natural to man in his uncivilized state, still more disposes him, unprotected by the laws of society exposed, defenceless, he feels his weakness upon all occasions; his strength and security upon none.

(*Adam Smith*)

Difficult words

Seemingly disjointed appearances of nature—appearances of nature that seem to be disconnected with other things.

Subsistence—(معاش و جود) means of supporting life.

Precarious—(غیر معین - قیاسی) uncertain, depending on chance.

Inclination—liking.

Incoherence—(غیر مطابقت - پریشانی) inconsistent; inconsequent happenings.

Comet—a star-like body with a tail, moving round the sun in elliptical course, which comes near to the earth.

Eclipses—interception of the light of a luminous body like sun, moon, etc., by intervention of another body between it and the eye.

Meteors—shooting stars.

Reverence—(تنظیم و تکریم - احترام) respect.

Exasperate—make very angry.

Consternation—(حیرانی - سراسیمگی) dismay.

Invisible—that cannot be seen.

Enhancing—increasing.

Apt—prepared, ready to.

Pussillanimity—(بز دلی - بودا پن) faint-heartendess.

11. Although we usually call reward and punishment the two hinges upon which all government turns, yet I could never observe this maxim to be put in practice by any nation except that of *Lilliput*. Whoever can there bring sufficient proof that he has strictly observed the laws of his country for seventy-three moons, has claim to certain privileges, according to his quality and station in life, with a proportionate sum of money out of a fund *appropriated* for that use; he likewise acquires the title of *snilpall*, or legal, which is added to his name, but does not descend to his posterity. And those people thought it a *prodigious* defect of policy among us, when I told them that our laws were enforced only by penalties, without any mention of reward. It is upon this account that the *image* of justice, in their courts of judicature, is formed with six eyes, two before, as many behind, and on each side one, to signify *circumspection*; with a bag of gold open in her right hand, and a sword sheathed in her left, to show she is more disposed to reward than punishment. (*Jonathan Swift*)

Difficult words

Lilliput—imaginary country where very small-sized people live.

Appropriated—kept apart for a purpose.

Posterity—(آئندہ نسل) descendants.

Prodigious—(عظیم الشان) great.

Image—picture.

Circumspection—(اردگرد کا جائزہ لینا) seeing all round, seeing everything that lies around a person.

12. I have passed my latter years in this city, where I am frequently seen in most public places, though there are not above half-a-dozen of my select friends that know me ; of whom my next paper shall give a more particular account. There is no place of *general resort* wherein I do not often make my appearance. Sometimes I am seen thrusting my head in a *round* of politicians at Will's, and listening with great attention to the narratives that are made in those little circular audiences. Sometimes I smoke a pipe at Child's and while I seem attentive to nothing but the postman, overhear the conversation of every table in the room. I appear on Sunday nights at St. James's Coffee-house, and sometimes join the little committee of politics in the inner room, as one who comes there to hear and *improve*. My face is likewise very well known at the Grecian, the Cocoa-tree, and in the theatres both of Drury-Lane and the Hay-market. I have been taken for a merchant upon the Exchange for above these ten years, and sometimes pass for a Jew in the assembly of stock-jobbers at Jonathan's. In short, wherever I see a *cluster* of people, I always mix with them, though I never open my lips but in my club.

Thus I live in the world rather as a spectator of mankind than as one of the *species*, by which means I have made myself a *speculative* statesman, soldier, merchant and artisan, without ever *meddling* with any practical part in life. I am very well versed in the theory of a husband, or a father, and can discern the errors in the economy, business, and diversions of others better than those who are engaged in them ; as standers-by discover blots, which are apt to escape those who are in the game. I never *espoused* any party with violence, and am resolved to observe a strict neutrality between *Whigs and Tories*, unless I shall be forced to declare myself by the *hostilities* of either side. In short, I have acted in all the parts of my life as a looker-on which is the character I intend to preserve in this paper. (*Joseph Addison*)

General resort—a place where people generally go.

Round – group.

Improve—learn.

Cluster—(جھنڈ - جم غفیر) crowd.

Species—(قسم) type, class.

Speculative—thoughtful, inquiring.

Meddling - (مداخلت کرنا) interfering.

Espoused—adopted, supported.

Whigs and Tories—two political parties of the time of Joseph Addison.

Hostilities—(مخالفانہ) enemy-like acts.

13. About the year 1629 seven or eight persons in Paris, fond of literature, formed themselves into a sort of little club to meet at one another's houses and discuss literary matters. The meetings got talked of, and Cardinal Richelieu, then Minister and all-powerful, heard of them. He himself had a noble passion for letters, and for all fine culture; he was interested by what he heard of the *nascent* society. Himself a man of the grand style, if ever man was, he had the insight to perceive what a *potent* instrument of the grand style was here to his hand. It was the beginning of a great century for France, the seventeenth; men's minds were working. The French language was forming. Richelieu sent to ask the members of the new society whether they would be willing to become a body with a public character, holding regular meetings. Not without a little hesitation—for apparently they found themselves very well as they were, and these seven or eight gentlemen of a social and literary *turn* were not perfectly at their ease as to what the great and terrible Minister could want with them—they consented. The favours of a man like Richelieu are not easily refused, whether they are honestly meant or no; but this favour of Richelieu's was meant quite honestly. The Parliament had none of Richelieu's enthusiasm about letters and culture; it was jealous of the apparition of a new public body in the State; above all, of a body called

into existence by Richelieu. The King's *letters patent*, establishing and authorising the new society, were granted in 1635; but, by the old constitution of France, these letters patent required the *verification* of Parliament. It was two years and a half—towards the autumn of 1637—before the Parliament would give it; and then gave it only after pressing *solicitations*, and earnest assurances of the innocent intentions of the Young Academy. *Jocose* people said that this society, with its mission to purify and embellish the language, filled with terror a body of lawyers like the French Parliament, the stronghold of barbarous *jargon* and of *chicane*. (*Matthew Arnold.*)

Difficult words

Nascent—in the act of being born, just beginning.

Potent—(طاقتور - زور آور) powerful.

Turn—temperament.

Letters patent—royal authority to deal with a parti cular matter.

Verification—examination.

Solicitations—(التجا - درخواست) appeals, requests.

Jargon—debased language, gibberish.

Chicane—(هیر پھیر کرنا) legal trickery.

14. It was a summer evening
  Old Kaspar's work was done,
And he before his cottage door
  Was sitting in the sun;
And by him sported on the green
  His little grandchild Wilhelmine.

She saw her brother Peterkin
  Roll something large and round.
Which he beside the *rivulet*
  In playing there had found:
He came to ask what he had found
  That was so large and smooth and round.

Old Kaspar took it from the boy,
  Who stood expectant by ;
And then the old man shook his head,
  And with a natural sigh,
" 'Tis some poor fellow's skull," said he,
  "Who fell in the great victory."

"I find them in the garden
  For there's many here about,
And often when I go to plough
  The ploughshare turns them out.
For many thousand men," said he,
  "Were *slain* in the great victory."

"Now tell us what 'twas all about,"
  Young Peterkin he cries,
"And little Wilhelmine looks up
  With wonder waiting eyes,
"Now tell us all about the war,
  And what they fought each other for."

"It was the English," Kaspar cried,
  "Who *put* the French *to rout*,
But what they fought each other for
  I could not well *make out*.
But everybody said," quoth he,
  "That 'twas a famous victory."

My father lived at Blenheim then,
  Yon little stream hard by.
They burned his dwelling to the ground
  And he was forced to fly ;
So with his wife and child he fled
  Nor had he where to rest his head.

"With fire and sword the country round
  Was wasted far and wide,
And many a *childing mother* then
  And *new-born* baby died.
But things like that, you know, must be
  At every famous victory.

They say, it was a shocking sight
  After the field was won,
For many thousand bodies here
  Lay rotting in the sun ;
But things like that, you know, must be
  After a famous victory.

"Great praise the Duke of Marlbro' won
  And our good Prince Eugene."
"Why, 'twas a very wicked thing !"
  "Said little Wilhelmine ;
"Nay, nay, my little girl," quoth he,
  "It was a famous victory."

"And everybody praised the Duke
  Who this great fight did win !"
"But what good came of it at last ?"
  Quoth little Peterkin.
"Why, that I cannot tell," said he,
  "But 'twas a famous victory." (*Southey.*)

Difficult words

Rivulet—small river.

Slain—killed.

Put to rout—dispersed.

Make out—understand.

Childing mother—a mother bringing up children.

15. Mr. Higgins attended the first *meet* of the season, not as a *subscriber*, but as an *amateur*. The Barford huntsmen pride themselves on their bold riding ; and their knowledge of the country came by nature ; yet this new strange man, whom nobody knew, was in at the death, sitting on his horse, both well breathed and calm, without a hair turned on the *sleek* skin of the latter, addressing the old huntsman as he *hacked off the* tail of the fox ; and he, the old man, who was *testy* even under Sir Harry's slightest rebuke, and flew out on any other

member of the hunt that dared to utter a word against his sixty years' experience as stable-boy, groom and *poacher*—he, old Isaac Wormeley, as meekly listening to the wisdom of this stranger, only now and then giving one of his quick, upturning, cunning glances, not unlike the sharp o'er-canny looks of the poor deceased *Reynard*, round whom the hounds were howling, unadmonished by the short whip, which was now tucked into Wormeley's well-worn pocket. When Sir Harry rode into the copse —full of dead brushwood and wet-tangled grass—and was followed by the members of the hunt, as one by one they *cantered* past, Mr. Higgins took off his cap and bowed—half deferentially, half insolently—with a lurking smile in the corner of his eye at the discomfited looks of one or two of the *laggards*. 'A famous run, sir,' said Sir Harry. 'The first time you have hunted in our country ; but I hope we shall see you often.'

'I hope to become a member of the hunt, sir,' said Mr. Higgins.

'Most happy—proud, I am sure, to receive so daring a rider among us.'

(*Elizabeth Gaskell.*)

Difficult Words and Phrases

Meet—meeting.

Subscriber—member who pays his fees.

Amateur—(شائق ـ شوقیہ) one who cultivates a thing as a pastime.

Sleek—(نرم ـ لدلدا) smooth and soft.

Hacked off—cut off.

Testy—irritable ; toucy.

Poacher—(چوری سے شکار کرنے والا ـ ناجائز ' بےجا مداخلت کرنا) one who secretly hunts in another man's lands.

Reynard—(لومڑی) fox.

Cantered—golloped easily.

Laggards—(کاہل - سست) those who go too slow, lazy people.

16. A body of armed men accompanied the deported wickedness of Poker Flat to the outskirts of the settlement. Besides Mr. Oakhurst, who was known to be a coolly desperate man, and for whose intimidation the armed escort was intended, the *expatriated* party consisted of a young woman familiarly known as 'The Duchess'; another, who had won the title of 'Mother Shipton'; and 'Uncle Billy,' a suspected *sluice-robber* and confirmed drunkard. The cavalcade provoked no comments from the spectators, nor was any word uttered by the escort. Only when the *gulch* which marked the uttermost limit of Poker Flat was reached, the leader spoke briefly and to the point. The exiles were *forbidden to return at the peril of their lives*.

As the escort disappeared, their pent-up feelings found vent in a few hysterical tears from the Duchess, some bad language from Mother Shipton, and a *Parthian* volley of expletives from Uncle Billy. The philosophic Oakhurst alone remained silent. He listened calmly to Mother Shipton's desire to cut somebody's heart out, to the repeated statements of the Duchess that she would die in the road, and to the alarming oaths that seemed to be bumped out of Uncle Billy as he rode forward. With the easy good-humour characteristic of his class, he insisted upon exchanging his own riding-horse, 'Five Spot,' for the sorry mule which the Duchess rode. But even this act did not draw the party into any closer sympathy. The young woman re-adjusted her somewhat *draggled* plumes with a feeble, faded *coquetry*; Mother Shipton eyed the possessor of 'Five Spot' with *malevolence*; and Uncle Billy included the whole party in one sweeping *anathema*. (*Francis Bret Harte.*)

Difficult words

Expatriated—(جلاوطن - شہر بدر کیا ہوا) exiled, deported.

Sluice-robber—a stealer of gold.

Gulch—ravine, small stream.

Forbidden to return at the peril of their lives—if they returned they would be killed.

Parthian—great.

Draggled—(گھسٹنا - آهسته چلنا) dirty, hanging.

Conquetry—behaviour of a flirt ; attractive prettiness as result of art.

Malevolence—(عداوت - کینه - بغض) desire of evil to others.

Anathema—(لعنت بھیجنا) curse.

17. "There's a good time coming, boys,
A good time coming,
We may not live to see the day,
But earth shall *glisten* in the ray
Of the good time coming.

Cannon-balls may aid the truth,
But thought's a weapon stronger ;
We'll win our battle by its aid—
Wait a little longer,

There's a good time coming, boys,
A good time coming.
The pen shall supersede the sword,
And right, not might, shall be the lord
In the good time coming.

Worth, not birth, shall rule mankind,
And be acknowledged stronger,
The proper impulse has been given—
Wait a little longer.

There's a good time coming, boys,
A good time coming ;
War in all men's eyes shall be
A *monster* of *iniquity*,
In the good time coming.

Nations shall not quarrel then,
  To prove which is the stronger,
Nor *slaughter* men for glory's sake—
  Wait a little longer.

There's a good time coming, boys,
  A good time coming ;
Let us aid it all we can,
Every woman, every man,
  The good time coming.

Smallest helps, if rightly given,
  Make the impulse stronger,
'Twill be strong enough one day—
  Wait a little longer. (*Charles Mackay*.)

Difficult words

Glisten—(چمکنا) shine.

Monster—inhuman thing.

Iniquity—(نا انصافی) injustice.

Slaughter—(موت کے گھاٹ اتارنا) kill.

18. Mally Trenglos was known to all the farmers round the coast and to all the small tradespeople in Camelford. She was a wild-looking, almost unearthly creature, with wild-flowing, black, uncombed hair, small in stature, with small hands and bright black eyes ; but people said that she was very strong, and the children around declared that she worked day and night, and knew nothing of fatigue. As to her age there were many doubts. Some said she was ten, and others five-and-twenty, but the reader may be allowed to know that at this time she had in truth passed her twentieth birthday. The old people *spoke well of* Mally, because she was so good to her grandfather ; and it was said for her that though she carried to him a little gin and tobacco almost daily, she bought nothing for herself ;—and as to the gin, no one who looked at her would accuse her of meddling with that. But she had no friends, and but few acquaintances among people of her own age. They said that she was fierce and ill-natured, that she had not a good

word for any one and that she was, complete at all points, a thorough little *vixen*. The young men did not care for her; for, as regards dress, all days were alike with her. She never made herself smart on Sundays. She was generally without stockings, and seemed to care not at all to exercise any of those feminine attractions which might have been hers had she studied to attain them. All days were the same to her in regard to dress; and, indeed, till later, all days had, I fear, been the same to her in other respects. (*Anthony Trollope.*)

Difficult words

Spoke well of--praised.

Vixen—(لڑا کی عورت) a quarrelsome woman.

19. I was suddenly aroused by a sound like that of the rustling of a silken gown, and the tapping of a pair of high-heeled shoes, as if a woman was walking in the room. Before I could draw the curtain to see what was the matter, the figure of a little woman passed between the bed and the fire. The back of this form was turned to me, and I could observe, from the shoulders and neck, it was that of an old woman, whose dress was an old-fashioned gown.

I thought the *intrusion* singular enough, but never *harboured* for a moment the idea that what I saw was anything more than the mortal form of some old woman of the establishment, who had a fancy to dress like her grandmother, and who, having perhaps been dislodged from the chamber for my accommodation, had forgotten the circumstance, and returned by twelve to her old *haunt*. Under this persuasion, I moved myself in bed and coughed a little, to make the intruder sensible of my being in possession of the premises. She turned slowly round, but gracious Heaven; my lord, what a countenance did she display to me! There was no longer any question what she was, or any thought of her being a living being. Upon a face which wore the fixed features of a *corpse* were imprinted the traces of the *vilest* and

most *hideous* passions which had animated her while she lived. I started up in bed, and sat upright, supporting myself on my palms, as I gazed on this horrible *spectre*. The hag made, as it seemed, a single and swift *stride*, to the bed where I lay, *squatted* herself down upon it, in precisely the same attitude which I had assumed in the extremity of horror, advancing her *diabolical* countenance within half a yard of mine, with a *grin* which seemed to intimate the malice and the *derision* of an incarnate fiend.'

Difficult words

Intrusion—(مداخلت بے جا) forcing oneself in.

Harboured—gave a place to, accommodated.

Haunt—a place where a person usually goes.

Corpse—(لاش) dead body.

Vilest—worst.

Hideous—ugly.

Spectre—(بھوت - سایہ) ghost.

Stride—(لمبے لمبے قدم آٹھانا - پھلانگنا) step.

Squatted—(آلتی پالتی مار کر بیٹھنا) sat with legs crossed.

Diabolical—like the devil.

Grin—show teeth as sign of pain or in forced smile.

Derision—(تمسخر - تضحیک) ridicule, mockery.

20. Write down the point in the following passage :

"It is now generally admitted that the engineering difficulties of building a tunnel under the Straits of Dover are not *insurmountable*, and sufficient preliminary survey work has long ago been completed on which to base the actual plans for the work. Those in favour of the scheme urge that in time of war troops could be moved with far greater speed and secrecy than could be attained by the use of shipping. The *submarine* danger would be *averted* and there would be a great saving in the number of petrol vessels needed for convoy work across the Channel as well

as in the number of merchant ships required for the carriage of troops and supplies.

Despite these obvious advantages in time of war the Channel tunnel project has not met with any great measure of support from British military opinion. That the tunnel could be destroyed in time of need is admitted, though the responsibility of blowing up such a valuable means of communication might prove so *onerous* as to cause fatal hesitation on the part of a commander at a critical moment. A more serious objection to the tunnel is the fact that its existence might influence the commander of the B. E. F. in deciding his *strategical* plan. (*P. U. 1940.*)

Difficult words

Insurmountable—(جو زیر نہ ہو سکے) that can be passed over.

Submarine—a boat that moves under water.

Averted—turned away.

Onerous—(بھاری - گراں - سخت) burdensome, causing trouble.

Strategical—(حربی - جنگی - فوجی اھمیت رکھنے والا) pertaining to war tactics.

21. Write a brief abstract of the following passage in your own words, and supply a suitable heading.

True, it is the function of the Army to maintain law and order within the borders of India in abnormal times. But in normal times there is another force that compels citizens to obey the law and to act with due regard to the rights of others. That force also protects the lives and property of *law-abiding* men. Laws are made by the State to secure the personal safety of its subjects and to prevent murders and crimes of violence. They are made to secure the property of the citizens against theft and damage ; to protect the rights of communities and castes, to carry out their customs and ceremonies, so long as they do not conflict with the rights of others. Now the good citizen of his own *free-will* will obey these laws and he takes care

that everything he does is done with due regard to the rights and well-being of others. But the bad citizen is only restrained from breaking these laws by fear of the consequences of his action. And the necessary steps to compel the bad citizen to act as a good citizen are taken by this force. The supreme control of law and order in a province is in the hands of a minister who is responsible to the Provincial Assembly and acts through the Inspector-General of this force. (*P. U. 1941*)

Difficult words

Law-abiding—obedient to the laws.

Free-will—without being forced by somebody.

22. Write a brief abstract of the following passage in your own words, and supply a suitable title :

John said, "But the countryman is a dull fellow. His clothes and his manners are rough, his tongue and his wits are slow."

" He is slow perhaps," replied Richard, "but he is sure. Farming is not done quickly. Oxen move slowly and so must their driver. His clothes have to be rough in order to stand the *wear and tear* of outdoor life in all weather. His manners are simple rather than rough, because his life is simple and he lives in close touch with nature. He works in the fields under God's open sky and that always makes men simple, and reverent too. The villager sees the goodness of God in the wonderful growth of the crops and in the beauty of the flowers and of the birds. All this tends to make the villager a quiet God-fearing man with a great respect for custom and tradition. As for his wits and his tongue, he speaks slowly because he has to think first. Unlike the townsman, he cannot give a quick answer gathered from the latest book, newspaper or advertisement that he has read. The villager's knowledge does not come from books ; nor can answers come from them. He has no books ; his knowledge and his speech have to come from his experience and the traditions handed down by his *ancestors*. (*P. U. 1942.*)

Difficult words

Wear and tear—(استعمال سے خراب ہونا) loss by use.

Ancestors—(اباواجداد) fathers, grandfathers, etc., from whom he has descended.

23. Summarise in about 120 words the following passage, and suggest a title for it:

There are two considerations which deserve at least a word in any discussion of the future of the Indian theatre. The first is the rapid development of the cinema as a competitor for popular favour. At first, in the early *flush of cinematic triumph*, people—some of whom might have been expected to know better—*prophesied* the extinction of the theatre. It is now clear that though here and there, temporarily, the theatre may be affected, the cinema can never hope to replace the stage and *elbow it out* of existence. Experience in the West has shown that the stage will always be required as a feeder to the studio. For the technique is different, and great stage actors have always, to their disgust, discovered that film acting is at least only a second best to them: it cannot mean to them what the stage means. Something is lacking; the human touch. In the theatre heart responds to heart, and mind acts on mind in a way unknown to the cinema.

Thus the theatre is in no danger of *extinction*. On the other hand, the rivalry of the screen ought to and will put the theatre to a new test and give it a new *stimulus* that may well lead to still higher planes of artistic achievement.

Finally, a word about what a national language, spoken, written and thought, might do for the theatre in India. With the new awakening in social life the need of a common tongue is being increasingly felt. Much work is being done to hammer out a common *linguistic medium*. The day when it is accepted will be a great day for the Indian theatre, as it will be for all art in the country. But the theatre, because its life-blood is the spoken word, will gain most. With a common tongue and a live national consciousness, the theatre will come to its own as a definite

instrument of national unity, reflecting the national mind, interpreting the national heart and dreaming national dreams for the future. (*P. U. 1943*).

Difficult words

Flash of cinematic triumph—first success of the cinema.

Prophesied (پیشینگوئی کی)—foretold.

Elbow it out—(پرے کر دینا) to push out.

Extinction (مکمل تباھی)—complete destruction.

Stimulus—(جو طاقت دے) the thing that arouses interest or energy.

Linguistic medium—language.

24. Reproduce in about 100 words the substance of the following passage, and suggest a suitable title for it:

Socrates had many *disciples*, and the greatest of these was Plato. Plato wrote many books which have come down to us, and it is from these books that we know a great deal of his master, Socrates. Evidently governments do not like people who are always trying to find out things; they do not like the search for truth. The Athenian Government—this was just after the time of Pericles—did not like the methods of Socrates, and they held a trial and condemned him to death. They told him that if he promised to give up his discussions with people and changed his ways they would *let him off*. But he refused to do so and preferred the cup of poison, which brought him death, to giving up what he considered his duty. On the point of death almost he addressed his accusers and judges, the Athenians, and said:

"If you propose to acquit me on condition that I abandon my search for truth, I will say: I thank you, O Athenians, but I will obey God, Who I believe set me this task rather than you and so long as I have breath and strength I will never cease from my *occupation* with Philosophy. I will continue the practice of *accosting*

whomsover I meet and saying to him, 'Are you not ashamed of setting your heart on wealth and honours while you have no care for wisdom and truth and making your soul better?' I know not what death is—it may be a good thing, and I am not afraid of it. But I do know that it is a bad thing *to desert one's post* and I prefer what may be good to what I know to be bad.'' (*P. U. 1944*).

Difficult words

Disciples—(چیلے) followers.

Let him off—(آزاد کرنا) set him free.

Occupation—(کام یا شغل) means of filling one's time, employment.

Accosting—(لوگوں سے گفتگو کرنا) addressing or talking to people.

To desert one's post—(اپنا فرض ادا نہ کرنا) not to do one's duty.

25. Write a summary of the following passage, and give it a suitable title. The summary should be as far as possible in your own words and its length should not exceed one-fourth of the original.

To have a second language at your disposal, even if you only know it enough to read it with pleasure, is a sensible advantage. Our educationists are too often anxious to teach children so many different languages that they never get far enough in any one to derive any use or enjoyment from their study. The boy learns enough Latin to *detest* it; enough Greek to pass an examination; enough French to get from Calais to Paris; enough German to *exhibit* a diploma; enough Spanish or Italian to tell which is which; but not enough of any to secure the enormous *boon of access to* a second literature.

Choose well, choose wisely and choose one. Concentrate upon that one. Do not be content until you find yourself reading in it with real enjoyment. The process of reading for pleasure in another language rests the

mental muscles ; it enlivens the mind by a different sequence and emphasis of ideas. The mere form of speech excites the activity of separate brain cells, relieving in the most effective manner the *fatigue* of those in *hackneyed* use. One may imagine that a man who blew a trumpet for his living would be glad to play the violin for his amusement. So it is with reading another language than your own.

(*Churchill.*)

Difficult words

Detest—(نفرت کرنا) hate.

Exhibit—(نمائش کرنا) show.

Boon of access to—(قرب حاصل ہونے کا فائدہ) advantage of going near to ; advantage of understanding.

Fatigue—(تھکاوٹ) tiredness.

Hackneyed—(عام) common.

26. Summarise in your own words the following passages and suggest a suitable title for it. The length of the summary should not exceed one-fourth of the original.

To my mind the only sensible reason for reading anything is because we enjoy it or hope to enjoy it. Of course pleasure covers a whole variety of feelings and shades of feeling. But it is my strongest belief about reading that one should read only what one likes, and because one likes it. I am talking, of course, of our private reading ; when we are studying special subjects, or working for examinations we *obviously* have to read a good deal that we should not choose to read in other circumstances.

It may seem *odd* to have to insist that one should only read because one likes it, but people read for such a *queer* variety of reasons. There are people who read a book not because they enjoy the book, but because they want *to be in the swim.* Ten to one, when they read a book for these reasons they only *skim* through it, because all they really want to do is to be able to talk as if they had read it. There are people who set themselves down

to read a book because they think it will do them good. They make a duty of it, a kind of *penance*. Sometimes they go so far as to set themselves so many pages at a time. If it is some kind of technical book which they are reading in order to improve their knowledge, well and good. But if it is a novel, or a poem, or any part of what we call English literature, then the person who is reading it in this way is wasting his or her time. (*P. U. 1946*)

Difficult words

Obviously—(صاف طورپر) clearly.

Odd—(عجیب) queer, strange.

To be in the swim—(حالات کا علم ہونا) to be acquainted with what is going on.

Skim—(سطحی طو پر) to go through lightly.

Penance—(پشیمانی) act of self-mortification.

27. Make a summary of the following passages in not more than 100 words, and supply a suitable title :

All men agree that two and two always make four and anyone who says that they make three or five or six is wrong. We know, therefore, that there is truth and untruth. Truth is the opposite of untruth. An untruth is not always a lie: there is such a thing as an honest mistake. For thousands of years men believed that the earth was flat ; they know now that it is round. Two hundred years ago a famous English writer, Samuel Johnson, said : "A man might say that before setting out for Italy, he sat down to make himself wings as he had to cross the Alps. Many people might believe this, but it would be untrue to life." But the Alps are now often crossed by aeroplanes. What was untrue in 1749 is true in 1949. Men thought five hundred years ago that the earth was flat ; men thought two hundred years ago that we should never fly. They were wrong but they were not evil men ; they made a mistake but they were not liars. A "liar" is a man who tells an untruth knowingly. It is easy not to tell lies, though it is hard

not to make mistakes. It is clear, then, that a man may tell an untruth without knowing that he is doing so. Sometimes, however, a man may be so careless that his mistakes deserve blame. Travellers who write books about places after a very short visit belong to this class. They listen to all sorts of stories, and get them mixed up in their minds. They are in a great hurry to write and sell their books. The result is that they mix the true with the untrue in their writings. We can truly say that such writers are liars and that they do a great deal of harm.

(307 *words*)
(*P. U. 1949.*)

28. Write a summary of the following in about one-third of the present number of words, and prefix a suitable title :

You heard yesterday, my friends, and you will hear again to-day, more things said of the *genius* of Burns than I can say. That will be your gain and mine. But there is one observation which, if I have not already tried your patience too far, I would ask your leave to make. If Burns was thus great among poets, it was not because he stood higher than they by any *pre-eminence* of a creative and fertile imagination. Original and creative his imagination certainly was, and it was always kept under the guidance of a *masculine and vigorous* understanding ; but it is the feeling that lives in his poems that gives them their surpreme mastery over the minds of men. Burns was thus great because, whatever may have been the errors of his after-life, when he came from the land that formed him, God breathed into him in a larger measure than into other men, the spirit of that love which constitutes His own essence, and made him more than other men—a living soul. Burns was great by the greatness of his sympathies—sympathies *acute* and delicate, yet large, *comprehensive*, boundless. They were warmest and strongest towards those of his own kin, yet they overflowed upon all beings—upon the animals ; upon the hare wounded by the sportsman ; upon the very field flower. In all this we feel that there is nothing strained or childish

or silly, but that all is true, genuine, manly, noble ; we honour, we *venerate* the poet while we read ; we take the expression of those sympathies to our hearts, and hold it in our memory for ever. (*P. U. 1950*).

Difficult words

Genius—(خصوصی قابلیت) special faculty.

Pre-eminence—(دوسروں سے بہتر ہونا) excelling others.

Masculine—(مردانہ وار - پر زور) strong and forceful.

Acute—(تیز) sharp, pointed, keen.

Comprehensive—(جس میں سب چیزیں پائی جائیں) including everything.

Venerate—(عزت کرنا) respect.

29. Write a summary of the following passage in about one-third of its present length, giving it a suitable title :

The public library is important, not only because it places the best books at the disposal of the poor students or specialists, but also because it can be the most powerful of *instruments* in the education of the public taste. A good library does not *content* itself with handing across the counter the books which are demanded ; it allows the reader access to the shelves, and it provides persons who are ready to advise him and to put him on the *track* of the sort of books he wants. There is in this respect all the difference in the world between good and bad library administration. The good library is not merely a storehouse ; it is a place where children and adults alike learn what to read. The problem, therefore, of making the libraries efficient is not merely one of *co-ordination* or of providing a good service of books, but also one of getting the right people as librarians and assistants. Librarianship has achieved recognition of late years as a university course. If the course is post-graduate, well and good ; but the *indispensable* qualities for a good librarian are not *bibliographical* knowledge or even *dexterity* with card-

indexes but a good general education and a wide sympathy with all sections of the reading public. For the best librarian is not he who buys the best selection of books, or makes the best *catalogue* of them—important as these things are—but he who gets his books to the best advantage. (*P. U. 1951*).

Difficult words

Instruments—(ذرائع) means.

Content—(مطمئن) satisfy.

Track—(رستہ) path.

Co-ordination—(صحیح تعلق پیدا کرنا) bringing into proper relation.

Indispensable—(جس کے بغیر گزارہ نہ ہو) absolutely necessary.

Bibliographical—(کتابوں کے متعلق) dealing with books.

Dexterity—(مہارت) skill.

Catalogue—(فہرست) list.

30. Make a summary of the following passages in about one-third of its present length, and give it a suitable title :—

No one can doubt that it is the duty of men and women to think not of their own interests, but of the interests of those who are dependent upon them ; that is, of the interests of their families. But our country is only one great family to which we all belong. Men and women, then, should remember that it is their duty to think of the interests of their country, and should put these interests above all others. We must not imagine, however, that by caring about our country, and thinking what is best for it, we shall run any risk of neglecting the interests of our families, or of ourselves. If we rightly understand our duty to ourselves and our families, and do that duty, we shall at the same time be doing our duty to the mother of us all—our country.

Our country expects every man to do his duty; but in the interests of his country, of his family and of himself, a man's first duty is to make the best of himself—that is, to make the best use of the powers of body and powers of mind with which he is born, and of the opportunities for using the powers which come in his way.

It is easy to see that if men and women are to make the best of themselves, they must begin when they are boys and girls to plan how they shall do it. The first and most important wav of making the best of ourselves is doing the work that suits us best. As we have all to work in some way or other, it is of great importance that we should work at what we can do well. *(P. U. 1952)*.

31. (*a*) **Summarise the passage given below, in your own words, in about a third of the length of the original; and** (*b*) **Suggest a suitable title for the passage.**

Music is the expression of qualities of thought and feeling by means of harmonies of sound or tone. Expressing feelings of joy and sorrow, of hope or disappointment in music gives a satisfaction ***universally appreciated.*** Primarily, the appeal of music is to feeling. It is used in expressing feelings too deep or to full for words. We sing or whistle when alone in expressing the sheer joy of being alive. At our work, the mere overflow of the feeling of well-being results in music. We delight in singing together or listening to music as an expression of social friendship or group feeling on all occasions in life which bring us together. Combined with dancing, plays and games, music offers one of the most satisfying forms of enjoyment of concerted ***rhythmic*** action. Connected with some purpose for unified action it ***reinforces*** thought with the ***inspiration*** of aroused emotions, as is seen in ***patriotic***, moral and religious movements. It helps to express and intensify our enjoyment in achievement on *festal* occasions and celebrations.

"In everyday life it is the purpose of music to help us to express in sound our feelings of joy or sorrow with a satisfaction not found in other forms of expression. This

satisfaction is gotten by our singing or playing or by listening to music produced by others which *interprets* our own feeling. All normal persons have this feeling of satisfaction in music. There is much difference, however, in the degree in which it is possessed, and there is much difference in capacity for its expression. Very much may be done to *cultivate* and refine the enjoyment taken in music. (*P. U. 1953*).

Difficult words

Universally appreciated—(جسکو ہر جگہ پسند کیا جائے) highly esteemed everywhere.

Rhythmic—(بحر کے مطابق) harmonious, metrical movement.

Reinforces—(مدد دینا - مظبوط کرنا) strengthens.

Inspiration—(سانس کھینچنا) inhaling, taking in.

Patriotic—(حب وطن) inspired by the love of one's country.

Festal—(خوش) gay ; keeping a feast.

Interprets—(معنی بیان کرنا - دوسری زبان میں بیان کرنا) translates, puts in a different medium.

Cultivate (ترقی دینا)—develop.

CHAPTER XIX

COMPREHENSION AND INTERPRETATION

The students are very often required to demonstrate[1] their ability to understand passages of English. They are expected to answer questions on a given passage or to interpret it in such a way as to show that they understand each and every aspect of it.

The student has already been advised in the previous chapter about the means that he should adopt to understand a particular passage which he is asked to summarise. He should follow the same procedure for comprehending[2] the paragraph or passage given, and read it at least three times. He should underline the key sentences[3] so that he may clearly remember the meaning that the writer is trying to convey to him.

Once he has understood the passage completely he should read the questions that are given at the end of the passage. Each of the questions needs a thorough understanding. The student should never be in a hurry to answer a question. On the other hand, he should read the question twice or thrice and then put down the answer to it. He should not in any case beat about the bush, and should never try to say more than what is asked.

The answers must all be in the words of the student and words from the text should not be repeated unless it is absolutely necessary to do so. The answers should as far as possible be in the form of complete sentences. But this does not mean that even meanings of words or phrases should be in that form. The student should be careful that the language of the answers is proper and presentable because his language as well as his ability to understand the passage is to be judged by the examiner.

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1. دکھانا ۔ 2. سمجھنا ۔ 3. اہم فقرے ۔

The following examples should be studied carefully so that the student may understand how such a question should be attempted.

EXAMPLE

'I am the more sorry for your pain, my dear Browne,' Lord Woodville continued, 'in that it is the unhappy, though most unexpected, result of an experiment of my own. You must know that, for my father and grandfather's time, at least, the apartment which was assigned to you last night had been shut on account of reports that it was disturbed by *supernatural sights and noises.* I caused the Tapestried Chamber[1], as we call it, to be opened ; and without destroying its air of antiquity[2], I had such new articles of furniture placed in it as became these modern times. Yet, as the opinion that the room was *haunted* very strongly prevailed among the domestics[3], and was also known in the neighbourhood[4] and to many of my friends, I feared some prejudice might be entertained by the first occupant of the Tapestried Chamber. I felt that this might tend to revive the evil report under which it had laboured and so disappoint my purpose of rendering it a useful part of the house. I must confess, my dear Browne, that your arrival yesterday, agreeable to me for a thousand reasons besides, seemed the most favourable opportunity[5] of removing *the unpleasant rumours which attached to the room,* since your courage was indubitable, and your mind free from any *pre-occupation on the subject.* I could not, therefore, have chosen a more fitting subject for my experiment.'

Q. 1. Why had the chamber been closed since the time of Lord Woodville's grandfather ?

Q. 2. Why did he chose Browne to sleep in the chamber ?

Q. 3. Why did he open the chamber ?

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1. کمرہ جس کی دیواروں پر تصویروں والے پردے لٹکے ہوئے ہوں ۔
2. پرانا - 3. گھر کے نوکر ۔ 4. ہمسائیگی ۔ 5. اچھا موقع ۔

Q. 4. Explain the words and phrases in italics.

Ans. 1. The chamber had been closed because it was believed that it was haunted.[1]

2. Lord Woodville chose Browne to stay in it because all the people belonging to the house or the neighbourhood believed that it was haunted and if any one of them was asked to stay there, he would have been obssessed by his belief. He would have imagined that there were ghosts in the chamber. Browne had come from a far-off place and he did not know anything about the superstition[2] and rumours[3] attached to the room He would, therefore, not be affected unless there was something really wrorg with the room. So if he did not see any ghosts it would be evident that the superstition was false and people will thenceforth not feel afraid of occupying that room.

3. Lord Woodville did not believe in ghosts, and he thought that the room was not really haunted. He thought that the old belief affected the people in the house in such a way that they always imagined that there were ghosts in it. He renovated[4] the room and decided to use it as a part of the house.

4. *Supernatural sights and noises.* The things that one sees or hears but which do not come from natural sources.

Haunted. It is a place where ghosts live.

The unpleasant rumours while attached to the room. Some unpleasant stories were current about the room.

Pre-occupation on the subject. To have certain ideas on the subject prior to the time when one actually applies one's mind to it.

The student should now do the following exercises. This will give him the necessary practice and only practice makes a man perfect—especially in comprehension and interpretation.

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1. بھوتوں کا سایہ تھا - 2. وہم - 3. افواہیں -
4. دوبارہ ٹھیک کیا -

EXERCISE 1

""She lived in a small house in a quiet, old-fashioned street, she and her maid. People said she was a good old woman; but for all that, she hoarded and *hoarded*, and never gave to the poor. Mr. Davis, it is wicked not to give to the poor—wicked[1]—wicked, is it not? I always give to the poor, for once I read in the Bible that *"Charity covereth a multitude of sins."* The wicked old woman never gave, but hoarded her money, and saved, and saved. Someone heard of it; I say she threw a temptation in his way, and God will punish her for it. And this man—or it might be a woman, who knows?—and this person—heard also that she went to church in the mornings, and her maid in the afternoons; and so—while the maid was at church, and the street and the house quite still, and the darkness of a winter afternoon coming on—she was nodding over the Bible - and that, mark you! is a sin, and one that *God will avenge sooner or later*; and a step came in the dusk up the stair, and that person I told you of stood in the room. At first he—no! At first, it is supposed for, you understand, all this is mere guess-work, it is supposed that he asked her civilly enough to give him her money, or to tell him where it was; but the old miser defied[2] him, and would not ask for mercy and give up her keys, even when he threatened her, but looked him in the face as if he had been a baby. Then he cut her throat.

Q. 1. What kind of a person was the old woman?

Q. 2. Why was she killed?

Q. 3. Why is the old woman called a wicked woman.

Q. 4. Explain the words and phrases in italics.

EXERCISE 2

The Jackal, accepting this promise, worked away the mud around his four feet, and the holes wherein his four

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1. برا - 2. اسکا حکم نہ ماننا -

feet were fixed he dug further towards the water ; then the water ran in, and made the mud soft. Then he got underneath the Lion, saying—"Now, sir, one great effort," making a loud noise and striking the Lion's belly with his head. The Lion strained every nerve, and scrambled[1] out of the mud ; he stood on dry land. After a moment's rest, he plunged[2] in the lake, and washed and scoured[3] the mud from him. Then he killed a buffalo, and with his fangs tore up its flesh, of which he proffered some to the Jackal, saying, "Eat, comrade!" and himself after the Jackal, had done, did eat too. After this, the Jackal took a piece in his mouth. "What's that for ?" the Lion asked. "For your humble servant my mate, who awaits me at home." "All right," says the Lion, taking a bit for his own mate. "Come, comrade," says he again, "let us stay awhile on the mountain top, and then go to the lady's house." So there they went, and the Lion fed the she-Jackal ; and after they were both satisfied, said he, "Now I am going to take care of you." So he conducted[4] them to the place where he dwelt, and settled them in a cave near to the entrance of his own.

Q. 1. What was the service that the Lion wanted the Jackal to do to him ?

Q. 2. How did the Jackal free the Lion from the mud in which he was caught up ?

Q. 3. Who was the lady to whose house they went, and how did the Lion compensate the Jackal ?

Exercise 3

Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come ; and thy father hath killed the fatted calf,[5] because

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1. زور لگا کر نکل آیا ۔ 2. کود گیا ۔ 3. اُتارا ۔
4. راستہ دکھا کر لے گیا ۔
5. جو بچھڑا کھلا کر بہت موٹا کیا گیا ہو ۔

he hath received him *safe and sound*. And he was angry, and would not go in : therefore, came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither *transgressed I at any time thy commandment* : and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come, which hath devoured[1] thy living with harlots,[2] thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Q. 1. Why was the elder son angry with his father ?

Q. 2. What argument did the father give to satisfy him ?

Q. 3. What do you think about the argument of the father ?

Q. 4. Explain the words and phrases in italics.

EXERCISE 4

"When I was alive and had a human heart," answered the statue, "I did not know what tears were, for I lived in the Palace of Sans-Souci, where sorrow is not allowed to enter. In the daytime I played with my companions in the garden, and in the evening I led the dance in the Great Hall. Round the garden ran a very lofty[3] wall, but I never cared to ask what lay beyond it, everything about me was so beautitul. My courtiers[4] called me the Happy Prince, and happy indeed I was, if pleasure be happiness. So I lived, and so I died. And now that I am dead they have set me up here so high that I can see all the ugliness and all the misery of my city, and though my heart is made of lead yet I cannot choose but weep."

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1. کھا گیا - 2. بازاری عورتیں -
3. اونچی - 4. درباری -

"What! is he not soild gold?" said the Swallow to himself. He was too polite to make any personal remarks out loud.

Q. 1. What kind of life did that prince lead whose state it was when he was alive?

Q. 2. Why does he weep now?

Q. 3. Explain the significance of the passage and the moral that you draw from it.

EXERCISE 5

Aksionov wondered why he was asked all these questions, but he described all that had happened, and then added, "Why do you cross-question me as I were a thief or a robber? I am travelling on business of my own, and there is no need to question me."

Then the official, calling the soldiers, said, "I am the police-officer of this district, and I question you because the merchant with whom you spent last night, has been found with his throat cut. We must search his things."

They entered the house. The soldiers and the police-officer *unstrapped Aksionov's luggage* and searched it. Suddenly the officer draw a knife out of a bag, crying, "Whose knife is this?"

Aksionov looked, and seeing a blood-stained knife taken from his bag, he was frightened.

"How is it there is blood on this knife?"

Aksionov tried to answer, but could hardly utter a word, and only stammered[1]: "I—don't know—not mine."

Then the police-officer said: "This morning the merchant was found in bed with his throat cut. You are the only person who could have done it. The house was locked from inside, and no one else was there. Here is this blood-stained knife in your bag, and *your face and manner*

1. ہکلا کر بولا ۔ رک رک کر بولا ۔

betray you ! Tell me how you killed him, and how much money you stole !"

Q. 1. Why did the police-officer unstrap[1] the luggage of Aksionov ?

Q. 2. Was there any evidence before the police on which they could arrest him ? What was it ?

Q. 3. Explain the words in italics.

EXERCISE 6

Architecturally[2], and in point of "furnishing," the Snakery[3] had a severe simplicity *befitting the humble circumstances of its occupants*, many of whom, indeed, could not safely have been entrusted with the liberty which is necessary to the full enjoyment of luxury, for they had the troublesome peculiarity[4] of being alive. In their own apartments, however, they were under as little *personal restraint* as was compatible with their protection from the baneful habit[5] of swallowing one another ; and, as Brayton had thoughtfully been apprised, it was more than a tradition that some of them had at divers times[6] been found in parts of the premises where it would have embarrassed them to explain their presence. Despite the Snakery and its uncanny[7] associations—to which, indeed, he gave little attention—Brayton found life at the Druring mansion very much to his mind.

Q. 1. What restraints were put on the snakes in the snakery ?

Q. 2. What did Brayton think of the life at Druring mansion ?

Q. 3. Was there any danger of the snakes entering any part of the house ?

Q. 4. Explain the words in italics.

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1. کھولا ۔
2. فن تعمیر کے لحاظ سے ۔
3. جہاں سانپوں کو رکھا جاتا ہے ۔
4. تکلیف دہ خصوصیت ۔
5. تکلیف دہ عادت ۔
6. مختلف وقتوں پر ۔
7. پر اسرار ۔

EXERCISE 7

They saw Barnaby before the altar of the Blessed Virgin, head downwards, with his feet in the air, and he was juggling[1] with six balls of copper and a dozen knives. In honour of the Holy Mother of God he was performing those feats, which aforetime[2] had won him most renown. Not recognizing that the simple fellow was thus placing at the service of the Blessed Virgin his knowledge and skill, the two old monks exclaimed against the sacrilege[3].

The Prior was aware how stainless[4] was Barnaby's soul, but he concluded that he had been seized with madness. They were all three preparing to lead him swiftly from the chapel, when they saw the Blessed Virgin descend the steps of the altar and advance to wipe away with a fold of her azure robe the sweat which was dropping from her juggler's forehead.

Then the Prior, falling upon his face upon the pavement, uttered these words :

"Blessed are the simple-hearted, for they shall see God."

"Amen !" responded the old brethren[5], and kissed the ground.

Q. 1. Why was Barnaby juggling before the altar of the Virgin Mary ?

Q. 2. Why were the monks and the prior going to remove him from the chapel ?

Q. 3. What stopped them from doing so and what moral do you draw from the incident ?

Q. 4. Explain the passage in italics.

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1. جادو کرنا ۔ 2. اس سے پہلے ۔ 3. پلید کرنا ۔
4. بے داغ ۔ 5. بوڑھے پادری ۔

EXERCISE 8

The coffee-house must not be dismissed[1] with a cursory[2] mention. It might indeed at that time have been not improperly called a most important political institution. No Parliament had sat for years. The municipal council of the city had ceased to speak the sense of the citizens[3]. Public meeting, harangues, resolutions, and the rest of the modern machinery of agitation had not yet come into fashion. Nothing resembling the modern newspaper existed. In such circumstances the coffee-houses were the chief organs through which the public opinion of the metropolis[4] vented itself.

The first of these establishments had been set up, in the time of the Commonwealth[5]. The convenience of being able to make appointments in any part of the town, of being able to pass evenings socially at a very small charge[6], was so great that the fashion spread fast. Every man of the upper or middle class went daily to his coffee-house to learn the news and to discuss it. Every coffee-house had one or more orators[7] to whose eloquence the crowd listened with admiration and who soon became, what the journalists of our time have been called, a fourth Estate of the realm. The court had long seen with uneasiness the growth of this new power in the state. An attempt had been made, during Danby's administration, to close the coffee-houses. But men of all parties missed their usual places of resort so much that there was a universal outcry. The government did not venture, in opposition to a feeling so strong and general, to enforce a regulation of which the legality might well be questioned. Foreigners remarked that the coffee-house was that which especially distinguished London from all other cities, that the coffee-house was the Londoner's home, and that those who wished to find a gentleman commonly asked, not

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1. پرے کر دینا ۔ 2. سطحی ۔ 3. لوگوں کے خیالات ۔
4. دارالخلافہ ۔ 5. جب انگلستان میں جمہوری حکومت تھی ۔
6. کم خرچ پر ۔ 7. مقرر ۔

whether he lived in Fleet Street or Chancery Lane, but whether he frequented[1] the Grecian or the Rainbow. Nobody was excluded from these places who laid down his penny at the bar.

Q. 1. What political purpose did the coffee-houses serve ?

Q. 2. What things have taken the place of the coffee-houses in modern times ?

Q. 3. Give three reasons for the popularity of coffee-houses.

Q. 4. Why did the attempt of the government to close coffee-houses fail ?

Q. 5. What influence, do you think, did the orators of the coffee-house exercise on their listeners ?

EXERCISE 9

"Elegant economy !" How naturally one falls back into the phraseology of Cranford ![2] There economy was always "elegant," and money-spending always "vulgar and ostentatious"; a sort of sour grapeism which made us very peaceful and satisfied. I shall never forget the dismay felt when a certain Captain Brown came to live at Cranford, and openly spoke of his being poor—not in a whisper to an intimate friend, the doors and windows being previously closed, but in the public street ! in a loud military voice ! alleging[3] his poverty as a reason for not taking a particular house. The ladies of Cranford were already moaning over the invasion of their territories by a man and a gentleman. He was a half-pay captain, and had obtained some situation on a neighbouring railroad, which

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1. اکثر جاتے تھے ۔

2. کرینفورڈ کے لوگوں کی زبان میں ۔

3. پیش کرتے ہوئے ۔ 4. جسمیں ظاہر داری پائی جائے ۔

had been vehemently petitioned[1] against by the little town; and if in addition to his masculine gender, and his connection with the obnoxious railrod, he was so brazen[2] as to talk of his being poor—why, then, indeed, he must be sent to Coventry. Death was as true and as common as poverty; yet people never spoke about that loud on the street. It was a word not to be mentioned to ears polite. We had tacitly agreed to ignore that any with whom we associated on terms of visiting equality could ever be prevented by poverty from doing anything they wished. If we walked to or from a party, it was because the weather was *so* fine, or the air so refreshing, not because sedan chairs were expensive. If we wore prints, instead of summer silks, it was because we preferred a washing material; and so on, till we blinded ourselves to the vulgar fact that we were, all of us, people of very moderate means.[3]

Q. 1. Give in thirty of your own words what we learn from this passage of Captain Brown.

Q. 2. What is the purpose of the exclamation marks after "street" and "voice" and of the italics for "so".

Q. 3. What reasons were given by the ladies of Cranford for "not doing anything that they wished"?

Q. 4. What is the meaning and implication of the phrases:

(*i*) Sour-grapeism.

(*ii*) The invasion of their territories.

EXERCISE 10

She found the gift at last. It surely had been made for Jim and no one else. There was no other like it in any of the stores, and she had turned all of them inside out. It was a platinum fob chain simple and chaste in design,

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1. آسکے خلاف پرزور اپیل کی ۔ 2. بے لحاظ ۔
3. متوسط درجہ کے لوگوں کے ذرائع ۔

properly *proclaiming its value by substance alone* and not by meretricious ornamentation as all good things should do It was even worthy of The Watch. As soon as Della saw it she knew that it must be Jim's. It was like him. *Quietness and value—the description applied to both.* Twenty-one dollars they took from her it, and she hurried home with the 87 cents. With that chain on his watch Jim might be properly anxious about the time in any company. Grand as the watch was, he sometimes looked at it on the sly on account of the old leather strap that he used in place of a chain.

Q. 1. What were the reasons that made Della chose the chain for Jim ?

Q. 2. Why does the think that with that chain Jim would be properly anxious to see the time in any company ?

Q. 3. Explain the lines in italics.

CHAPTER XX

TRANSLATION

Translation from one language to another is a difficult art. It requires a thorough knowledge of both languages and a good judgment of the particular meaning or shade that a word carries in each language; so that the translation should have the same tone as the original passage had. The best and the easiest way to learn this art is by practising it. A number of exercises for the students are given in this chapter. A glossary has been prepared very carefully to help them in translating difficult words and idiomatic expressions. Before beginning the exercises students will do well to remember the following points :—

1. In translating a passage you have to translate the sentences in such a way as to communicate their meaning in the best possible form. A word for word translation, or what is also called a literal translation, does not do that. So always try to convey the sense, leaving aside the particular words.

2. When attempting a question on translation, read the given passage carefully and understand the tone of the writer. It may be plan straightforward, ironical or satirical in import. If you translate it without keeping an eye on it you may write something absoutely different from what the writer has tried to convey.

3. When you come across an idiom in one language do not translate it literally. If possible it should be translated into its equivalent in the other language, otherwise its sense should be conveyed in the best possible form.

4. A passage in Urdu presents a great difficulty when direct and reported speech are mixed up in it, because in Urdu there is no marked difference between the two. In

such a case decide beforehand whether you are going to translate the passage in direct or indirect speech. Then see which tense will suit the passage, and stick to it. No change from one tense to another should be made in the course of the translation. If you are translating a passage in the direct form do not change over to the indirect. This will lead you into a number of inconsistencies.

5. Every passage has a particular tone and carries a particular mood. Try to convey that tone and mood in your translation.

EXERCISE 1

خرگوش ہاتھی کو لے کر جب چشمے پر پہنچا - تو کہنے لگا - کہ پہلے اپنی سونڈ[1] میں پانی لے - اپنا ہاتھ منہ دھو - اور پھر بادشاہ کے حضور میں حاضر ہو - ہاتھی نے پانی لیا - تو تمام پانی حرکت کرنے لگا - ہاتھی نے دیکھا - کہ چاند تلملا[2] رہا ہے - خرگوش کہنے لگا - کہ دیکھو ! چاند غصے کے مارے کس قدر کانپ رہا ہے - ہاتھی فوراً دوڑتا ہوا دوسرے ہاتھیوں کے پاس گیا - اور کہا - کہ یہاں سے فوراً چل دو - چاند بادشاہ خفا ہو گیا ہے - ہماری خیر اسی میں ہے - کہ یہاں سے نکل چلیں - ورنہ ہم سب تباہ ہو جائیں گے - یہ سنتے ہی سب ہاتھی بھاگ گئے - اور چشمہ خالی ہو گیا -

۱- استرا تو بدیشی[3] معلوم ہوتا ہے - ۲- مجھے کیا ! وہ آئے یا نہ آئے - ۳- دولت آنی جانی ہے[4] - ۴- جوانی مستانی ہوتی ہے[5] - ۵- یہ لفافہ نہیں جڑتا[6] - ۶- اونٹ کے پاؤں ریت میں نہیں دھنستے[7] - ۷- کیا آپ کا بھائی بیوپار کرتا ہے ؟ ۸- دولھے کو یہ ہار پیش کرو - ۹- بیوہ نے سب روپیہ بنک میں جمع[8] کرا دیا - ۱۰- نیک اطوار[9] لڑکے زندگی میں کامیاب ہوتے ہیں -

Glossary

1. Tusk. 2. Is in agitation. 3. Foreign. 4. Wealth is transient. 5. Youth is wild. 6. Stick. 7. Sink. 8. Deposited. 9. Good character.

EXERCISE 2

لڑکے نے حیران ہو کر باپ سے پوچھا - کہ پہلے لال جھنڈی کیوں دکھائی[1] تھی ؟ اور دکھانے سے گاڑی کے ٹھہر جانے کا کیا باعث تھا ؟ اور پھر جب سبز جھنڈی دکھائی گئی - تو گاڑی کیوں چل کھڑی ہوئی ؟ باپ نے کہا - ”بیٹا ! یہ لال جھنڈی خطرے کی نشانی[2] ہے - گویا خونی جھنڈی ہے - جب راستہ صاف نہیں ہوتا - تو یہ دکھا دیتے ہیں - اس کو دیکھ کر انجن چلانے والا گاڑی روک لیتا ہے - اور پھر جب تک سبز جھنڈی نہ دکھائیں ، آگے نہیں چلاتا - سبز جھنڈی اطمینان کی علامت ہے“ - بیٹا بولا - ”اوھو! یہ تو بہت اچھی نشانیاں مقرر کی ہیں“ -

۱- کئی لوگ پھلوں کو کھانے کے شروع میں کھاتے ہیں - ۲- چمچے[3] اور کانٹے[4] پالش کرا لو - ۳- برے لڑکوں سے ہرگز دوستی نہ کرو - ۴- آپ نے کس پر نالش کی[5] ؟ ۵- تم کس مرض کی دوا ہو[6] ؟ ۶- اس تالے کی چابی کہاں ہے ؟ ۷- اس عمارت کا دنیا میں کوئی ثانی نہیں[7] - ۸- مجھے جو کچھ کہنا تھا ، کہہ چکا ہوں - ۹- اس نے میرے برخلاف گواہی دی[8] - ۱۰- مجھے آپ کے ساتھ کوئی رنجش نہیں[9] -

Glossary

1. Waved. 2. Mark of danger. 3. Spoons. 4. Forks. 5. Have you brought a suit against someone ? 6. What are you there for ? 7. This building is peerless. 8. He gave evidence against me. 9. I have no grievance against you.

EXERCISE 3

یکے بعد دیگرے اُمیدواروں کو ایک ساتھ والے کمرہ میں[1] بلایا گیا ۔ اور وہ چند لمحوں کے بعد باھر آگئے ۔ واپس آنے والے امیدوار کی سب بہت غور سے یہ جانچ[2] کرتے تھے۔ کہ آیا وہ خوش قسمت اُمیدوار[3] ھے ۔ بہت سے چہروں سے شاید سوائے نااُمیدی کے کچھ ظاھر نہیں ھوتا تھا ۔ صرف عجائب خان جب واپس آیا ۔ تو اس کے چہرہ پر مسکراھٹ جھلک رھی تھی ۔ شیر خان نے سوچا ۔ ھاں یہ کوئی حیرانی کی بات نہیں اگر اس نے افسر کے دل پر اثر کیا ھو ۔ وہ بڑا ھے ، اسے تجربہ ھے ، اور وہ خاندانی ھے ۔ اگرچہ وہ لڑاکا[4] ، بزدل[5] اور چاپلوس[6] ھے ۔ تاھم یہ معمولی باتیں ھیں ۔ ایسے ھی آدمی زندگی میں کامیاب ھوتے ھیں ۔ میں کیا ھی خوش ھوں ۔ اگر ایک دفعہ پھر اسے پیٹوں !

۱۔ اماں ! یہ پھولوں کی کیاریاں[7] کس کی ھیں ؟ ۲۔ سڑے ھوئے پودے اکھاڑ دو[8] ۔ ۳۔ بچے بڑی تیزی سے بڑھتے[9] ھیں ۔ ۴۔ اگر کوئی حادثہ نہ ھوا[10] ۔ تو ضرور آؤں گا ۔ ۵۔ چار بجے شام مجھے فون کرنا ۔ ۶۔ کیوں اس کے سر پر مکہ[11] مارتے ھو ؟ ۷۔ مزیدار چائے کے پیالے کی بابت کیا خیال ھے[12] ؟ ۸۔ کیا آپ مجھے ایک روپیہ کا شہد[13] بھیج سکیں گے ؟

Glossary

1. Ante chamber. 2. Consider. 3. Candidate. 4. Quarrelsome. 5. Coward. 6. Flatterer. 7. Beds of flowers. 8. Remove the rotten plants. 9. Grow. 10. If nothing untoward happens. 11. Fist blow. 12. Would you like to have a good cup of tea ? 13. Honey.

EXERCISE 4

کسی گاؤں میں ایک فقیر رھتا تھا ۔ بے چارہ دن رات بھیک

مانگتا ۔ تب کہیں روٹی میسر آتی ۔ ایک دن کچھ بھی نہ ملا ۔ تو
تھک کر ایک مکان کے سامنے بیٹھ گیا ۔ دروازہ اندر سے بند تھا ۔
مگر روٹی پکنے کی آواز آ رہی تھی ۔ اور وہ گنتا جا رہا تھا ۔ جب
وہ دس تک گن چکا ۔ تو آواز بند ہوگئی ۔ اور ایک بد مزاج بوڑھی
عورت باہر نکلی ۔ فقیر نے کہا ۔ ''مائی ! دن بھر کا بھوکا ہوں ۔
خدا کے لیے ایک روٹی دے دو''۔ عورت کہنے لگی ۔ ''چل دور ہو[1] ۔
یہاں کوئی روٹی نہیں ہے''۔ فقیر نے کہا ۔ ''مائی ! ابھی تو تم
دس گرم گرم روٹیاں پکا کر آئی ہو''۔ عورت گھبرا کر بولی ۔
''تمہیں کیسے معلوم ہوا ؟ تم تو نجومی[2] معلوم ہوتے ہو''۔ یہ
کہہ کر اس نے جھٹ دو روٹیاں نکال کر فقیر کو دے دیں ۔

Glossary

1. Get going. 2. Soothesayer.

EXERCISE 5

اس وقت بے ساختہ[1] سکندر کی زبان سے یہ کلمہ نکلا کہ
افسوس ! کیا عمدہ گھوڑا بے تمیزی سے کھوئے دیتے ہیں ۔ فیلقوس
اس کی بات کو خیال میں نہ لایا[2] ۔ مگر جب بار بار اس کو
یہی کہتے سنا ۔ تو اس کی طرف مخاطب ہو کر کہنے لگا ۔ ''تو
بڑوں پر طعن[3] کرتا ہے ۔ اور اپنے تئیں ان سے بہتر سمجھتا ہے'' ۔
سکندر نے کہا ۔ ''بیشک اس گھوڑے کو قابو کرنے کی لیاقت تو
ان سے زیادہ رکھتا ہوں'' ۔ فیلقوس نے کہا ۔ کہ اگر تجھ سے اس
گھوڑے پر نہ چڑھا گیا ۔ تو بتا ! کیا ہاریگا ؟ جواب دیا ۔ کہ
گھوڑے کی قیمت ۔ اس پر سب ہنس پڑے ۔ مگر باپ بیٹے میں یہ
شرط قرار پا گئی[4] ۔

۱۔ وہ کئی بیماریوں کا شکار ہو گیا[5] ۔ ۲۔ کتنے آدمی آپ

کے حق میں رائے دیں گے[6] ؟ ۳- میں یہاں سے ایک قدم پیچھے نہیں
ہٹوں گا[7] ۔ ۴- تمہیں اس کی لیاقت کی داد دینی چاھیے ۔ ۵- میں
چمکیلے لباس[8] کا شوقین نہیں ۔ ۶- وہ عمر کا کچا ھے ۔ مگر سمجھ کا
پکا ھے[9] ۔ ۷- قیمہ دیر ھضم ھوتا ھے[10] ۔ ۸- کچھ مربہ یا چٹنی
کھائیں گے[11] ؟ ۹- میں حسب معمول[12] نہر پر پہنچ گیا ۔ ۱۰- درزی
نے اس کی سونڈ میں سوئی چبھو دی ۔ ۱۱- وہ تو خوشامد کا
بھوکا ھے ۔

Glossary

1. Suddenly. 2. Did not take notice of. 3. Taunt. 4. They made that bet. 5. He became a prey to many diseases. 6. Vote in your favour. 7. I will not budge an inch from this place. 8. Showy dress. 9. He has a wise head on young shoulders. 10. Mince-meat is not easily digestible. 11. Would you like to eat some jam or sauce. 12. As usual.

Exercise 6

پھر مجھ سے سوال کیا گیا کہ آپ کے ملک میں تعلیم کا کیا
حال ھے ۔ پہلے تو میں نے اس کا مختصر سا[1] جواب دیا کہ بس
خیریت ھی سمجھیے[2] ۔ لیکن جب یہ جواب اس اجتماع کے پلے نہ
پڑا[3] تو میں نے اس کی وضاحت[4] کی کہ ھمارے یہاں کی اکثریت
جو تعلیم سے بے بہری ھے[5] ۔ تعلیم حاصل نہ کرنے پر اپنے آپ کو
نہایت خوش قسمت سمجھتی ھے ۔ اس لیے کہ اس کو خوشحالی[6]
کے مواقع حاصل ھیں ۔ مگر بد قسمتی سے جو لوگ تعلیم حاصل کر
چکے ھوں وہ یا تو ملازمت کرتے ھیں ۔ یا بے روزگاری[7] ۔ تعلیم
حاصل کرنے کے بعد وہ ان دو مشاغل کے علاوہ کوئی تیسرا مشغلہ[8]
اختیار نہیں کر سکتے ۔ اس لیے اب رفتہ رفتہ یہ خیال[9] عام ھو رہا
ھے ۔ کہ تعلیم کی تباہ کاریوں سے[10] جہاں تک ممکن ھو اپنے آپ کو

محفوظ رکھا جائے - میرے اس جواب سے بے شمار کیمرہ مین میری طرف بڑھے اور میری کئی تصاویر لی گئیں - (ع - ادیب)

۱- جہاں چاہ رھاں راہ[11] - ۲- آپ بھلے تو جگ بھلا[12] - ۳- جگر جگر دگر ہے[13] - ۴- چوری کا گڑ میٹھا ہوتا ہے[14] - ۵- دیکھیے اونٹ کس کروٹ بیٹھتا ہے[15] -

Glossary

1. Brief. 2. It was alright. 3. Did not understand. 4. Explained. 5. Majority is illterate. 6. Prosperity. 7. Unemployment. 8. Occupation. 9. Idea. 10. Destruction. 11. Where there is a will, there is a way. 12. Good mind, good find. 13. Blood is thicker than water. 14. Forbidden fruit is sweet. 15. Let us see which way the wind blows.

EXERCISE 7

انگلستان کا مزدور پیشہ طبقہ[1] اور غربا سخت مصیبت میں تھے - فیکٹریوں کے مالک ان سے دن رات کام لیتے تھے - ۱۸۲۲ء کے ریفارم ایکٹ[2] نے تاجروں[3] اور سرمایہ داروں[4] کو ہاؤس اف کامنز کا ممبر بنا رکھا تھا - اور وہ کسی ایسے قانون کو پاس کرنے کے لیے تیار نہ تھے جس کی رو سے مزدوروں کی حالت اچھی ہو جائے - چنانچہ لوگوں نے چارٹ ازم[5] کے نام سے ایک تحریک[6] جاری کی اور ایک عرضداشت[7] تیار کی - اس عرضداشت[8] کے مندرجہ ذیل مطالبات تھے :

۱- ہر بالغ آدمی کو ووٹ دینے کا حق ہو - ۲- پارلیمنٹ کا اجلاس ہر سال ہوا کرے - ۳- ووٹ پرچیوں کے ذریعے[8] لی جایا کرے - ۴- ممبری کے امیدواروں کے لیے یہ ضروری نہ ہو کہ وہ جائیداد یا زمین کے مالک ہوں - ۵- پارلیمنٹ کے ممبروں کو تنخواہ ملنی چاہیے - ۶- ملک کو یکساں آبادی کے حلقوں[9] میں تقسیم کر دیا جائے -

۱- رسی جل گئی مگر بل نہ گیا[10] - دال میں ضرور کچھ کالا ہے[11]- ۳- شکر خورے کو شکر ہی ملتی ہے[12]- ۴- میں بھی رانی تو بھی رانی کون بھرے گا پانی[13]- ۵- اپنی گلی میں کتا بھی شیر ہوتا ہے[14]-

Glossary

1. Labour class. 2. Reform Act. 3. Businessmen. 4. Capitalists. 5. Chartism. 6. Movement. 7. Petition. 8. Ballot. 9. Constituencies. 10. Wolves may lose their appetite but not their temper. 11. I smell a rat. 12. Spend and Got will send. 13. I am stout, you are stout, who will throw the dirt out. 14. Every cock fights best on its own dunghill.

EXERCISE 8

"سائنس نے زندگی لمبی کر دی ہے - تکلیف کو گھٹا دیا ہے - بیماری کی بیخ کنی[1] کر دی ہے - زمین کی پیداوار بڑھا دی ہے[2] - ملاحوں کی زندگی کو خطرہ سے محفوظ کر دیا ہے - بجلی کو مطیع و منقاد[3] بنا لیا ہے - رات کی تاریکی کو دن کے اجالے سے زیادہ روشن بنا دیا ہے - آنکھ کی دوربینی[4] کو وسعت بخشی ہے - انسانی طاقتوں کو لا انتہا ترقی دی ہے - رفتار کو حیرت انگیز ترقی دی ہے اور حضرت انسان کو سمندر کی تہہ[5] کی سیر کرائی ہے - یہ سائنس کے اولین فوائد میں سے چند ایک ہیں - ہزاروں فائدوں سے انسان ابھی متمتع[6] نہیں ہوا"-

۱- جو لوگ دولت کو برباد کر دیتے ہیں[7] وہ اکثر بڑھاپے میں بھیک مانگتے ہیں - ۲- میں نے اس کو اس کے باپ کے مرنے پر افسوس کا خط لکھا[8] - ۳- کھاؤ - پیو اور ہنسو کھیلو - پریشانی تو انسان کے لیے مہلک ہے[9] - ۴- اس کو مجھ پر پورا اعتماد تھا[10] - اس لیے اس نے روپے مجھ کو دے دیے - ۵- نقب زنی[11] کی سزا سات سال قید با مشقت[12] ہے -

Glossary

1. Eradicated disease. 2. Increased production from land. 3. Made amenable and brought it under control. 4. Distant vision. 5. Bottom of the sea. 6. Satisfy. 7. Play ducks and drakes with their money. 8. Wrote a letter of condolence. 9. Care kills a cat. 10. He had full confidence in me. 11. House-breaking. 12. Rigorous imprisonment.

EXERCISE 9

بنی اسرائیل[1] کے ایک جگہ تین بھائی تھے - ان میں سے ایک بڑا دانا تھا - اس نے اپنے بھائیوں سے کہا - ''اے بھائیو - ماں باپ کی خدمت ہم کو سپرد کر دو تو ہم بجا لاویں - بعد مرنے کے جو میراث[2] ان کی ملے گی دونوں ھی بانٹ[3] لیجیو'' - یہ بات سن کر وہ بہت خوش ہوئے - اور ایسا ھی کیا - الغرض وہ اکیلا خدمت ان کی کرنے لگا - جب ماں باپ ان کے مر گئے - یہ دونوں بھائی ورثہ ان کا پا کر خوش گزران[4] کرنے لگے - اور بڑے بھائی کو اس مال سے کچھ نہ دیا - اس نے چھوٹے بھائیوں سے کہا - ''اے بھائیو - جیسا ماں باپ کے وقت میں کھانے پینے کو پاتا تھا ایسا ھی اب مجھ کو دو - میں اور کچھ نہیں مانگتا ہوں'' - اس کی بیوی یہ بات سن کر قضیہ[5] کرنے لگی - ایک رات اس بیچارے[6] نے خواب میں دیکھا کہ ایک آدمی کہتا ہے - کہ فلانی جگہ سو دینار سونے کے گڑھے[7] ھیں تو نکال لے - اس نے اعتبار نہ کیا - آخر یہی بات تین رات پیہم[8] میں خواب میں دیکھتا گیا - بعد اس کے جو اس جگہ کو کھودا تو وہ دینار پائے -

Glossary

1. Israelites. 2. Inheritance. 3. Divide. 4. Began to live happily. 5. Quarrel. 6. Poor man. 7. Buried. 8. Repeatedly.

EXERCISE 10

ایک دن بیٹھے بیٹھے مجھے یہ خیال آیا کہ ''میں مسلمان کیوں ہوں''۔ یہ خیال کچھ ایسا پیچھے پڑا[1] کہ ہر چند[2] اس کو ٹالنا چاہتا تھا۔ ٹلنے کا نام نہیں لیتا تھا۔ یہاں تک کہ کئی سال متواتر میں اس خیال میں غلطاں و پیچاں[3] رہا۔ خیال نے ایسی وسعت پکڑی کہ تھا تو میں ایک مگر ایسا معلوم ہوا کہ ایک سے دو ہو گیا ہوں۔ ایک حیثیت سے سائل[4] اور دوسری حیثیت کے مجیب[5]۔ میں نہیں کہہ سکتا کہ ایسا خیال کبھی دوسرے مسلمانوں کو بھی آتا ہے یا نہیں۔ مگر آنا چاہیے۔ بلکہ مسلمانوں کی خصوصیت نہیں۔ میں تو کہتا ہوں کہ ہر شخص کو جو مذہب کی ضرورت کو سمجھ کر کسی مذہب کا معتقد ہو[6]۔ کبھی نہ کبھی اپنے نفس[7] سے پوچھنا چاہیے کہ وہ کیوں مثلاً ہندو یا عیسائی یا یہودی یا پارسی یا کیا یا کیا ہے۔ ایسا کرنے سے قوی امید ہے کہ وہ حق کو[8] دریافت لے گا۔ (ڈپٹی نذیر احمد)

Glossary

1. Pursued unremittingly. 2. Although. 3. Absorbed in thought. 4. Questioner. 5. Respondent. 6. Believes in. 7. Self. 8. Truth.

EXERCISE 11

دینا ناتھ کا مالک نہایت بد مزاج[1] آدمی تھا۔ اور کام میں بڑا چست[2]۔ اس کی عمر پچاس سال سے زیادہ تھی۔ اور صحت بھی رخصت ہو چکی تھی[3]۔ ساگودانہ[4] کے سوائے اور کوئی چیز ہضم[5] نہ ہوتی تھی۔ پھر بھی دفتر میں سب سے زیادہ جفا کش[6] تھا۔ مجال نہ تھی کہ کوئی ملازم ایک منٹ کی بھی دیر کرے یا ایک منٹ بھی وقت مقررہ سے پہلے چلا جائے۔ خود نہ جانے کب آتا تھا اور نہ جانے کب جاتا تھا۔ کلرک لوگ جب دفتر آتے تو

وہ اپنی کرسی پر بیٹھا ہوتا اور جب جاتے تب بھی وہ اسی جگہ
پر موجود رہتا ۔ لوگ اس کے سامنے جاتے ایسے ڈرتے تھے گویا
کاٹ کھائے گا[7] ۔ اس سے کوئی آدمی خوش[8] نہ تھا ۔ کام کی کثرت
یا پابندیٔ اوقات[9] کی کسی کو شکایت نہ تھی ۔ صرف مالک کے
روکھے پن[10] کی ۔ کتنا ہی دل لگا کر کام کرو ۔ شکریہ یا حوصلہ
افزائی[11] کا ایک لفظ بھی اس شخص کے منہ سے نہ نکلتا تھا ۔

۱۔ جب تک زندگی ہے تب تک امید قائم ہے[12] ۔ ۲ ۔
آج کی لڑائی کی خبریں ظاہر کرتی ہیں کہ صورت حال نازک[13]
ہے ۔ ۳۔ وہ اس کی بات کو خدا کا کلام سمجھتا ہے[14] ۔

Glossary

1. Ill-tempered. 2 Smart. 3. Health was shattered. 4. Sago. 5. Could not digest. 6. Hardworking. 7. As if he would bite them. 8. Pleased. 9. Punctuality. 10. Coldness. 11. Encouragement. 12. So long as there is hope. 13. Condition is critical. 14. Gospel truth.

Exercise 12

کرشن کی ماں کا آج چار سال ہوئے انتقال ہو گیا
تھا ۔ وہ سوا سال کا تھا ۔ مگر ماں کے مرتے ہی اسے معلوم ہوا
کہ میں کتنا بے کس ہوں[1] ۔ جیسے اس گھر پر اس کا کوئی حق
ہی نہ رہا تھا ۔ بہنوں کی شادیاں ہو چکی تھیں ۔ بھائی کوئی نہ
تھا ۔ بے چارہ تنہا گھر میں جاتے ہوئے بھی ڈرتا تھا ۔ ماں کے لیے
روتا تھا مگر ماں کے سایہ سے خوف کھاتا تھا ۔ جس کوٹھڑی
میں اس کی ماں کی جان نکلی تھی[2] ۔ اُدھر وہ نظر تک نہ اٹھاتا
تھا[3] ۔ گھر میں ایک نوکرانی[4] تھی ۔ جو کرشن کو بہت چاہتی
تھی ۔ وہ بار بار پوچھتی ۔ ’’ بیٹا! کچھ کھاؤ گے ‘‘ ؟ باپ بھی اسے
زیادہ پیار کرتا ۔ کبھی کبھی اسے کچھ روپے دیتا کہ جس طرح

چاھے خرچ کرے مگر یہ سارے مرھم[5] اس زخم کو اچھا نہ کر سکتے تھے - جس نے دل کو مجروح (دکھی) کر رکھا تھا[6] - یہ لاڈ پیار[7] بار بار اس کو ماں کی یاد دلاتا -

۱- لندن میں آج نو راتوں کے بعد پہلی رات خطرے کا اعلان[8] ھوا - ۲- انگلینڈ کے جنوب مشرق کے ساحل پر بم گرائے گئے[9] - مگر جان یا مکان کا کوئی نقصان نہیں ھوا[10] - ۳- ساھوکار نے کہا - کہ تم نے وقت پر روپیہ ادا نہ کیا تو تم پر نالش کر دوں گا[11] -

Glossary

1. Helpless. 2. Expired. 3. Never looked in that direction. 4. Maid-servant. 5. Balm. 6. Which had caused suffering to him. 7. Love and affection. 8. Air-raid alarm. 9. Was bombarded. 10. But there was no loss of life or property. 11. Bring a suit against you.

EXERCISE 13

انسویں صدی کے وسط میں کچھ ادیبوں نے اردو ناول نگاری[1] کو ترقی دینے کی کوشش کی - اس میں کوئی شک نہیں کہ اس پرآشوب دور میں[2] اردو کے بڑے اچھے اچھے انشا پرواز[3] موجود تھے - لیکن اپنے انتہائی خلوص[4] کے باوجود وہ اردو ادب کو کوئی ایسی تحریر نہ دے سکے - جسے بقائے دوام[5] حاصل ھو - شروع میں چند رومانی ناول لکھے گئے - لیکن یہ نہایت ھی گھٹیا اور بازاری[6] قسم کے تھے - آخر میں کچھ حضرات نے تاریخی ناول لکھنے شروع کیے - مگر ان ناولوں میں جا بجا تاریخی غلطیاں پائی جاتی ھیں - ناول نگاروں کو تاریخی روائتوں[7] کی صحت یا عدم صحت سے کوئی سروکار نہ تھا - جہاں کوئی دلچسپ روائت یا واقعہ ان کی نظر سے گزرا - چاھے وہ معتبر[8] ھو یا غیر معتبر[9] انہوں نے اس پر اپنے ناول کی بنیاد رکھ لی - حالانکہ ناول کی گنجائش وھاں ھوتی ھے - جہاں

تاریخ کے صفحے سادے اور خاموش ہوں ۔ لیکن جہاں تاریخ کا آفتاب خود ہی نصف النہار[10] پر چمک رہا ہو ۔ وہاں ناول کی شمع جلانا حد درجہ مضحکہ خیز ہے[11] ۔ (ع ۔ ادیب)

۱۔ سیوا بن میوہ نہیں[12]۔ ۲۔ چار دن کی چاندنی پھر اندھیری رات[13]۔ ۳۔ جب تک سانس تب تک آس[14]۔ ۴۔ کاٹھ کی ہنڈیا بار بار نہیں چڑھتی[15]۔ ۵۔ غرور کا سر نیچا[16] ۔

Glossary

1. Novel-writing. 2. Era of disturbance. 3. Writers. 4. Greatest sincerity. 5. Immortality. 6. Vulgar. 7. Anecdotes. 8. Authentic. 9. Unauthentic. 10. Zenith. 11. Ridculous. 12. No gain without pain. 13. Every spring is followed by autumn. 14. Hope springs eternal in the human breast. 15. It is a silly fish that is caught twice with the same bait. 16. Pride hath a fall.

EXERCISE 14

پاکستانی خواتین عموماً بچوں کی پرورش کے اصول اور ضوابط[1] سے ناواقف ہوتی ہیں اور اسی لیے بچوں کی صحت اور ذہنی نشو و نما[2] میں ابتدا ہی سے چند ایسی خامیاں[3] پیدا ہو جاتی ہیں جو مستقل تکلیف کا باعث بن جاتی ہیں ۔ مثال کے طور پر بچوں میں انگوٹھا چوسنے کی عادت[4] ہی کو لیجیے ۔ اس میں شک نہیں کہ جب کوئی بچہ انگوٹھا چوسنے میں منہمک ہوتا ہے تو اسے ماں یا دوسرے نگران کی موجودگی کی ضرورت کا احساس نہیں رہتا اور جو مائیں بچے کو اطمینان کے ساتھ لٹا کر دوسرے کام سر انجام دینا چاہتی ہیں وہ بچے کی اس حرکت کو مفید سمجھ کر اس سے باز رکھنے کی کوشش نہیں کرتیں ۔ اگر ان کو اس کے نتائج کا صحیح علم ہو تو بچوں کو ہرگز اس قبیح[5] عادت کا شکار نہ ہونے دیں ۔

۱- صبح کا بھولا شام کو واپس گھر آ جائے تو اسے بھولا نہیں کہتے[6] - آپ کو اپنے بھائی کو معاف کر دینا چاهیے ۲- مفت راچه گفت[7] - هم نے قلم لیا اور چلتے بنے - ۳- گھر کا جوگی جوگڑا باھر کا جوگی سدھ[8] - ۴- لوھے کو لوھا کاٹتا ھے[9] - ۵- اس نے کہا موقع ھاتھ سے مت جانے دو[10] -

Glossary

1. Principles. 2. Mental development. 3. Defects. 4. The habit of sucking one's thumb. 5. Bad. 6. It is never too late to mend. 7. Never look a gift horse in the mouth. 8. Prophets are not respected in their own country. 9. A diamond cuts a diamond. 14. Strike while the iron is hot.

EXERCISE 15

بارش تو تقریباً تھم چکی تھی - صرف هلکی هلکی پھوار[1] پڑ رهی تھی - میں سینما هال کے سامنے تانگے پر بیٹھا سگریٹ پی رها تھا - اور موسم سے لطف اندوز[2] هو رها تھا - خستہ حال[3] سڑک پر نہ جانے کہاں سے کیچڑ آ گیا تھا - جونہی شو ختم هوا تو لوگوں کا سیلاب امڈ آیا - کیچڑ سے بچنے کے لیے هر کسی نے پائنچے اٹھائے تھے[4] - کوئی صاحب فلم کی ایک دھن گنگنا[5] رهے تھے - اور کوئی اپنی بلند آواز میں فلم کے مذاقیہ مکالمے دھرا رهے تھے[6] - ایک صاحب نے جو اپنا پاؤں اٹھا کر دوبارہ زمین پر رکھا تو وہ کیچڑ میں جا پڑا - کچھ چھینٹیں[7] ایک دوسرے آدمی پر پڑیں - اس نے پہلے آدمی کو کچھ اس طمطراق[8] سے گالی دی کہ دونوں چشم زدن[9] میں گھتم گتھا[10] هو گئے - جونہی لوگوں نے ان کو بیچ بچاؤ کر کے الگ الگ کر دیا اور گرنے والا آدمی پھر اسی طرح بلند آواز میں گیت گاتا ہوا اپنی منزل کی طرف چل دیا

۱- کل اس کو نوکری سے جواب مل گیا[11] - ۲- هٹلر کے مرنے کے بعد جرمنی نے صلح کی درخواست کی[12] - ۳- وہ

مجھے بہت دیر تک گھورتا[13] رہا اور پھر واپس چلا گیا - ۴- کوئی شخص ڈیڑھ اینچ کی مسجد الگ چن کر[14] لیڈر نہیں بن جاتا - ۵. صدر پاکستان نے سیلاب زدہ[15] لوگوں کے ساتھ اظہار ہمدردی[16] کیا -

Glossary

1. Drizzle. 2. Enjoying. 3. Broken. 4. Legs of trousers. 5. Humming a tune. 6. Repeating the humorous dialogues. 7. Drops of water. 8. Pomp of show. 9. In no time. 10 Grappled. 11. Sacked. 12. Sued for peace. 13. Stared. 14. By driving a lonely furrow 15. Flood striken. 16. Sympathised with.

EXERCISE 16

مدعا علیہ[1] کی مالی حالت ہرگز ایسی نہ تھی کہ وہ اتنے صرف کثیر[2] کا متحمل[3] ہو سکتا - آخر میں اُس نے منشی جی کی دغا[4] اور بد عہدی[5] پر ایسے رقت آمیز[6] پیرایہ میں بحث کی کہ سامعین[7] کی آنکھیں آب گوں[8] ہو گئیں - کتنے افسوس اور عبرت[9] کا مقام ھے کہ اس بے کس بیوہ اور یتیم بچوں[10] کی گردن پر چھری پھیرنے[11] سے باز نہ آئے، جس کا نمک اس کی ھڈیوں میں پیوست ھے[12] - انسانی خباثت[13] اور کجروی[14] کی اس سے ذیادہ عبرت ناک مثال نہیں مل سکتی - نتائج کے اعتبار سے دیکھیے، تو اس شخص کی سابقہ دیانت اور وفا کی وقعت[15] باقی نہیں رھتی - کیونکہ وہ جواھر[16] نہ تھے، بلکہ سنگریزے[17] تھے، جو محض اپنا اعتماد حاصل کرنے کے لیے پیش کیے گئے تھے -

۱- کام پیارا ھے چام پیارا نہیں[18] - ۲- کبھیں بڈھے طوطے بھی پڑھا کرتے ھیں[19] - ۳- بد اچھا بدنام برا[20] - ۴- جیسا کروگے ویسا بھروگے[21] - ۵- آج کا کام کل پر نہ چھوڑو[22] -

Glossary

1. Defendant. 2. Great expense. 3. Bear. 4. Fraud. 5. Faithlessness. 6. Weeping. 7. Audience. 8. Filled with tears. 9. Fearful. 10. Orphan. 11. Deceiving them. 12. Whose dependant he has been. 13. Wickedness. 14. Perversity. 15. Value. 16. Diamonds. 17. Stones. 18. Handsome is as who handsome does. 19. An old dog will learn no tricks. 20. Give a dog a bad name and hang him. 21. As you sow, so shall you reap. 22. Do no put off till to-morrow what you can do to-day.

Exercise 17

سپاھیوں نے تعمیل ارشاد کا وعدہ کیا[1] - اور قراقوش پھر جوھر کے ساتھ منزل کی طرف بڑھنے لگا - تھوڑی دور چلنے کے بعد ایک مکان کے دروازے پر جوھر نے دستک دی ، ایک بوڑھا آدمی باھر نکلا ، جوھر نے اس سے کچھ دیر تک سرگوشی[2] کی ، پھر قراقوش سے پانچ درھم لے کر اسے دیے ، وہ گھر کا دروازہ کھلا چھوڑ کر ، روپیہ لے کر چلتا بنا ، اور جوھر قراقوش کو لے کر مکان میں داخل ھوا ، اور دروازہ اندر سے بند کر لیا ، مکان نہایت گندی حالت میں تھا - تعفن[3] - اور بدبو کا یہ عالم تھا کہ ناک نہیں دی جاتی تھی[4] - قراقوش کے لیے تو سانس لینا دشوار ھو گیا[5] - اس نے منہ پر رومال رکھ لیا -

۱- ارے بھائی تم میری تکلیف کو کیا سمجھو - جس تن لاگے سو تن جانے[6] - ۲- جس دن سے نوکری ملی ھے اس کا دماغ خراب ھو گیا ھے[7] - 'ایک کریلا دوسرا نیم چڑھا'[8] والا معاملہ ھے - ۳- میاں روپے کماؤ اور لوگوں کی بات مت سنو - یہاں تو چلتی کا نام گاڑی[9] ھے - ۴- بڑے میاں کو کون روکے - کبھی بوڑھے طوطے بھی پڑھا کرتے ھیں[10] - ۵- دونوں بھائی گرم مزاج کے ھیں[11] ورنہ ایک ھاتھ سے تالی نہیں بجتی[12] -

Glossary

1. Promised to obey 2. Whispered. 3. Stink. 4. One could not stay there on account of the bad smell. 5. It was difficult to breathe. 6. Only the wearer knows where the shoe pinches. 7. His head has turned. 8. A pimple has grown on an ulcer. 9. Nothing succeeds like success. 10. An old dog will learn no tricks. 11. Hot tempered. 12. It takes two make a quarrel.

EXERCISE 18

جب میں بہت ذرا سا تھا[1] تو میں رات کی تاریکیوں میں گھنٹوں سوچتا رہتا کہ یہ جگمگاتے ہوئے ستارے[2] خلاؤں میں[3] کس طرح معلق[4] ہیں - پھر مجھے اپنے ماسٹر کی اس بات پر اچانک ہنسی آ جاتی کہ زمین گول ہے اور اپنے محور[5] پر لٹو[6] کی طرح گھومتی ہے - میں سوچتا کہ اگر زمین واقعی گردش کر رہی ہے تو مجھے چکر کیوں نہیں آتے - اور اگر زمین گول ہے تو اس کی ڈھلوان[7] کہاں ہے اور یہ کہ سمندر کا پانی نیچے کیوں نہیں گر جاتا - شاید انہیں بچپن کے خیالات کی قوت ہے کہ میں ہمیشہ استادوں کی مخالفت[8] کرتا ہوں چاہے وہ کتنی ہی معقول بات کیوں نہ کہہ رہے ہوں - مجھے اس کی صداقت میں شک ہی رہتا - اور یہ تو ظاہر ہے کہ شکوک[9] انسان کو گھن[10] کی طرح کھا جاتے ہیں - اور کسی کروٹ بھی چین نہیں لینے[11] دیتے -

۱ - بیوقوف آدمی بولتا بہت ہے - اسی لیے تو کہتے ہیں تھوتھا چنا باجے گھنا[12] - ۲- کون کسی کو یاد رکھتا ہے - یہاں تو آنکھ اوجھل پہاڑ اوجھل[13] والی بات ہے - ۳- جونہی خطرے کا الارم[14] ہوا وہ ہوش و حواس کھو بیٹھا[15] - ۴- ہر روز عید نیست کہ حلوہ خورد کسے[16] - ۵- اس کو بڑھاپے کی پنشن[17] دے دی گئی ہے -

Glossary

1. When I was a very little boy. 2. Glittering stars. 3. In the void. 4. Suspended. 5. Axis. 6. Top. 7. Slope. 8. Oppose. 9. Doubts. 10. Weevil. 11. Do not let a man be contented. 12. An empty vessel makes much noise. 13. Out of sight, out of mind. 14. Danger-singnal. 15. Lost his senses. 16. Christman comes but once a year 17. Old age pension.

EXERCISE 19

خلیفۂ دوم کے دور خلافت کا واقعہ ہے[1] کہ ایک روز آپ نے ایک گھر میں بچوں کے رونے کی آواز سنی - استفسار[2] سے معلوم ہوا کہ دو روز سے ان کے ہاں فاقہ ہے - بچے بھوک سے بلبلا[3] رہے ہیں - غریب بیوہ نے ان کی تسلی کے لئے پانی کی دیگچی[4] چولہے پر چڑھا رکھی ہے اور خود بھی رو رہی ہے - آپ یہ دیکھ کر خوف خدا سے کانپ اٹھے - الٹے قدم[5] واپس آئے - اور ایک بوری میں اشیائے خوردنی[6] باندھ کر پشت پر اٹھا کر روانہ ہوئے - آپ کے ایک واقف کار نے کہا کہ میرے ہوتے ہوئے آپ کیوں اٹھا رہے ہین - جس پر آپ نے فرمایا کہ "بھائی اب تو میرا بوجھ تم اٹھا لوگے لیکن خدا کے سامنے میرے ان گناہوں اور غفلتوں[7] کا بوجھ کون اٹھائے گا"- یہ ہے نکتہ[8] جس میں مسلمانوں کی عظمت اور ہمہ گیر[9] طاقت کا راز پوشیدہ ہے - سچ ہے خربوزے کو دیکھ کر خربوزہ رنگ پکڑتا ہے[10] - جب بادشاہ ایسے اعمال و اخلاق پر کاربند ہو تو رعایا کیونکر ویسی نہ ہو - آج کل جیسے حکام ہیں ویسے ہی ان کے محکوم ہیں - پس قوم کی اور مسلمانوں کی بہتری کے لیے کار اولین یہ ہے کہ سب سے پہلے حکام اپنے فرائض کو پہچانیں[11] -

۱- آج کل ہر چیز میں ملاوٹ[12] ہوتی ہے - کوئی چیز

خالص[13] ملتی ھی نہیں - ۲ - ریگل سینما میں کون سی فلم دکھائی جا رھی ھے[14] - ۳ - اورنگ زیب ایک پکا مسلمان تھا[15] - ۴ - ملک کی اقتصادی حالت[16] سنبھلتے سنبھلتے بھی کافی وقت لگے گا - ۵- دنیا کے حالات کو سمجھنے کے لیے اخباروں کا مطالعہ[17] بہت ضروری ھے -

Glossary

1. It happened during the caliphate of the second Caliph. 2. On inquiry 3. Weeping. 4. Kettle of water. 5. Returned immediateiy. 6. Eatables. 7. Remissness. 8. Point. 9. All-conquering. 10. Society moulds a man. 11. Understand their duties. 12. Adulteration. 13. Pure. 14. Is being screened. 15. Staunch Muslim. 16. Economic stability. 17. Newspaper reading.

EXERCISE 20

۱- اس وقت فرانس میں تین طبقہ[1] کے لوگ رھتے تھے- امیر ، پادری[2] اور عام لوگ - امیر اور پادری تو عیش و عشرت کی زندگی بسر[3] کرتے تھے ، مگر عام لوگ ٹیکسوں کے بوجھ کے نیچے دبے ھوئے تھے - اور بڑے بڑے عہدوں پر امیر لوگ ممتاز تھے ، جن پر کوئی ٹیکس نہ تھا - زمینوں کے مالک زیادہ تر امیر تھے ، جو خود تو کاشت نہ کرتے تھے[4] اور غریبوں سے کام کرواتے تھے - لیکن وہ غریب جب محنت سے کام کرتے تھے تب امیر لوگ وھاں شکار کھیل کر ان کی فصلیں خراب کر دیتے تھے - چرچ کی مالی حالت[5] بہت خراب تھی - پادری لوگ بد اخلاق[6] اور عیش و عشرت کی زندگی بسر کر رھے تھے - فرانس کی حکومت جابر[7] ، ظالم اور مطلق العنان[8] بادشاھوں کے ھاتھ میں تھی - جن کو لوگوں سے کوئی ھمدردی نہ تھی - والٹیر نے چرچ کی برائیوں کی تصویر لوگوں کے سامنے رکھی - اور لوگ خیال کرنے لگے کہ وہ بھی رعائت کے حقدار

هیں - روسیو جو کہ ایک حکیم تھا[9] ، نے ایک سنہری زمانہ[10] کی تصویر کھینچی جس میں دکھایا کہ دنیا میں لوگ مساوی حقوق[11] کے مالک ہوں گے - جہالت[12] اور بے انصافی نہ ہوگی - نہ غریبی ہوگی نہ جبر ہوگا - امریکہ کی جنگ آزادی نے بھی فرانس والوں کو اکسایا کہ اگر امریکہ والے برادران وطن[13] سے آزادی حاصل کر سکتے هیں تو کیا فرانس والے برادران وطن کی بے انصافیوں اور جبر و تشدد کا تختہ الٹ کر[14] مساوات اور آزادی حاصل نہیں کر سکتے -

Glossary

1. Three classes. 2. Clergy. 3. Lived in luxury. 4. Who did not till the land. 5. Financial condition. 6. Corruption. 7. Oppressive. 8. Autocratic. 9. Philosopher. 10. Golden Age. 11. Equal rights. 12. Ignorance. 18. Countrymen. 14. Destroying.

EXERCISE 21

ایک شخص نے اپنی گھڑی ایک ساہوکار[1] کے پاس رہن[2] رکھی - ایک رات ساہوکار اپنے مکان کی تیسری منزل پر سویا ہوا تھا - رات بہت چلی گئی تھی - یکایک کسی نے زور سے دروازہ کھٹکھٹایا[3] - دن بھر کی محنت کے بعد ساہوکار گہری نیند[4] سویا ہوا تھا - زور زور کی کھڑکھڑاہٹ سے اس کی نیند کھل گئی - اس نے اپنا سر باہر نکال کر پوچھا "کون ہے" ؟ کسی نے زور سے جواب دیا - "نیچے اترو - یہ بھی کوئی دروازہ کھولنے کا طریقہ ہے" - ساہوکار نے پوچھا "آخر کچھ مطلب کی بھی کہو گے[5] یا یونہی ٹر ٹر کرتے جاؤ گے" ؟ جواب ملا "کیا تم خود نیچے آؤ گے یا میں دروازہ توڑ کر تم کو نیچے لے آؤں ؟" ساہوکار نے سوچا "دال میں کچھ کالا ہے"[6] گھبرایا ہوا نیچے آیا اور دروازہ کھول دیا بڑی

حلیمی[7] سے پوچھنے لگا - ''کیوں صاحب میرے لائق کیا خدمت ھے ؟'' ملاقاتی نے پوچھا - ''بس اتنا بتا دو کہ اب وقت کیا ھے ؟'' ساھوکار طیش میں آ گیا[8] اور کہنے لگا ''اس حماقت کا کیا کہنا - کیا تم نے میرے مکان کو گھنٹہ گھر[9] سمجھ رکھا ھے ؟'' اس شخص نے جواب دیا - ''نہیں صاحب - اصل میں میری گھڑی تمہارے پاس رھن ھے اور وہ بہت عمدہ وقت دیتی ھے - تم ذر اس سے وقت دیکھ کر بتلا دو کیونکہ مجھے صبح دو بجے کی گاڑی پر سوار ھونا ھے''[10] -

۱- غریب آدمی تجارت کیا کرے گا - یہاں تو روپیہ روپے کو کھینچتا ھے[11] - ۲- نتیجہ نکلا تو پتہ چلا کہ آپ بھی چھپے رستم ھیں[12] - ۳- ڈوبتے کو تنکے کا سہارا[13] - ۴- امیر آدمی کو دوستوں کی کمی نہیں ھوتی[14] - ۵- بعد میں افسوس کرنے سے کیا حاصل - گیا وقت پھر ھاتھ آتا نہیں[15] - محنت کرنی ھے تو اب کرو -

Glossary

1. Money-lender. 2. Pledged. 3. Knocked at the door. 4. Deep sleep. 5. Will you talk sense? 6. Smelt a rat. 7. Gentleness. 8. Lost his temper. 9. Clock-tower. 10. I have to catch the 2 o'clock train. 11. Money begets money. 12. You are a dark horse. 13. A drowning man catches at a straw. 14. A fat purse never lacks friends. 15. Time and tide wait for nobody.

Exercise 22

خدا نے ایران کو معدنی دولت[1] سے محروم نہیں رکھا - سیسے[2] ، لوھے ، تانبے[3] اور چاندی کی کانیں اس ملک میں موجود ھیں - پتھر کا کوئیلہ[4] بہت ھے ، مگر ابھی تک نکالا نہیں جاتا[5] - خلیج فارس کے کنارے تمام مٹی کے تیل[6] سے پر ھیں - ایران کے جنوبی ساحلوں

پر موتی[7] نکالنے کا پیشہ بہت رائج ہے - گرمیوں کے دنوں میں سورج نکلنے سے لے کر اندھیرا چھا جانے تک سمندر کے کنارے پر رہنے والے لوگ گھڑی بھر چین نہیں کرتے[8] - برابر کام میں لگے رہتے ہیں - غوطہ[9] لگانے کا پیشہ بہت تھکانے والا اور کمزور کرنے والا ہے - ایک تندرست اور مضبوط آدمی جو اس پیشے کو اختیار کرتا ہے - سال دو سال کے عرصے میں اندھا اور کمزور ہو جاتا ہے - مگر کیا کریں غریبی اور محتاجی[10] انسانی ارادے سے زیادہ طاقتور ہیں - اپنا اور اپنے بیوی بچوں کا پیٹ بھرنے کے لیے غریب غوطہ خور موجود ہیں - کہ موتیوں کی تلاش میں اپنی جان جوکھوں میں ڈالیں[11] -

۱- اجی صاحب چلتے بنو[12] - کیا پدی کیا پدی کا شوربہ[13] - ۲- کتے کو گھی ہضم نہیں ہوتا[14] - ۳- میرے پیٹ میں سخت درد تھا[15] - مگر قہر درویش بر جان درویش[16] - دفتر جانا ہی پڑا - ۴- چھاج بولے سو بولے - چھلنی کیا بولے جس کے اکہتر سو چھید[17] - ۵- جیسا دیس ویسا بھیس[18] -

Glossary

1. Mineral wealth. 2. Lead. 3. Copper. 4. Coke. 5. Is not mined. 6. Kerosene oil. 7. Pearls. 8. Do not rest for a moment. 9. Diving. 10. Indigence. 11. Risk their life. 12. Move along. 13. A little pot is soon hot. 14. Seat a poor man on the back of a horse and he will ride to a fall. 15. Severe pain in the stomach. 16. What cannot be cured must be endured. 17. The pot calls the kettle black. 18. While in Rome do as the Romans do.

EXERCISE 23

تاریخ شاہد ہے کہ کوئی شہنشاہ کسی اپنے مفتوحہ علاقے[1] پر قابض نہ رہا - جب تک اس نے فتح کے بعد پوری ہمت کے ساتھ اس کو زیرنگین[2] کرنے میں جد و جہد[3] نہ کی ہو - حضرت

عمر فاروق رض نے اپنے دور خلافت میں روم و ایران کی عظیم الشان
سلطنتوں کا تختہ الٹ دیا ۔ تاریخ کوئی ایسی مثال پیش نہیں کر
سکتی کہ چند صحرا نشینوں نے اتنے قلیل عرصے میں ایسا
شاندار انقلاب پیدا کر دیا ہو[4] ۔ تو اس کی بڑی وجہ یہ تھی کہ
فاروق اعظم نے ثبات و استقلال[5] کے باعث بڑی سے بڑی فتح کے بعد
بھی اپنے حکام و عمال[6] کو سست اور غافل نہ ہونے دیا ۔ بلکہ
مزید ہوشیار و چوکس[7] رہنے کی ہدایت فرماتے ۔ پھر ان کی نگرانی
ایسے کڑے طور پر ہوتی کہ عامل ایک قدم قانون سے باہر نہ
اٹھا سکتا تھا ۔ یوں تو چنگیز و سکندر نے بھی بڑی بڑی فتوحات
کیں ۔ لیکن وہ صرف اس وجہ سے دیرپا[8] ثابت نہ ہوئیں کہ وہ
مفتوحہ علاقوں پر اپنی حکومت قائم کرنے کے بجائے وقتی فتح پر
اترانے لگ جاتے[9] ۔ اور آنے والے واقعات سے قطعاً بے بہرہ ہوتے
ہوئے ان کے استحکام و استقامت[10] کی کوئی سعی نہ کرتے ۔

۱۔ اگر جو بات ہو صاف صاف کہہ دو[11] تو میں ناراض نہیں
ہوا کرتا ۔ ۲۔ اس کو تجارت میں بہت سے نقصان برداشت کرنے
پڑے[12] ۔ ۳۔ دوست وہ ہے جو مشکل میں کام آئے[13] ۔ ۴۔ آج
کل اس کی پانچوں گھی میں ہیں[14] ۔ خوب مزے سے گزرتی ہے ۔
۵۔ جو قوم اپنے ماضی کو بھول جائے[15] وہ کبھی کامیاب نہیں
ہو سکتی ۔

Glossary

1. Conquered areas. 2. Subdue. 3. Struggle. 4. Brought about magnificent revolution. 5. Stability and fortitude. 6. Officers and servants. 7. Alert and cautions. 8. Lasting. 9. Proud. 10. Solidity and stability. 11. Call a spade a spade. 12. Bear losses. 13. A friend in need is a friend indeed. 14. His bread is buttered on both sides. 15. Forgets its past.

EXERCISE 24

پہلے عید کا چاند نظر آتے ہی خوشی کی ایک لہر[1] سارے شہر پر پھر جایا کرتی تھی ۔ لوگ ایک دوسرے کو عید مبارک دیتے تھے[2] ۔ خوشی میں گولے چھوڑے جاتے تھے[3] ۔ آتشبازی[4] ہر گلی کوچہ میں چھٹائی جاتی تھی ۔ لوگ دھوبیوں کے ہاں کپڑے لینے اور درزیوں کے ہاں سے اپنا اپنا لباس لانے کو دوڑے دوڑے پھرتے تھے ۔ اور ساری رات یہ چہل پہل[5] جاری رہتی تھی ۔ مگر ۲۶ مئی ۱۸۵۷ء کو جو عید آئی وہ محرم سے کم نہ تھی ۔ آدمی رنجیدہ[6] اور ہر انسان خاموش تھا ۔ ان کی زبانیں چپ تھیں اور دل رو رہے تھے ۔ بھوک ، دہشت اور خوف کے مارے ان کے چہرے زرد ہو رہے تھے ۔ بحالت تباہ ، نہایت افسردہ مضمحل[7] اور بے حد پریشان ۔ عید کے وقت اپنے گھروں سے نکلے اور محلہ کی مسجدوں میں جمع ہو کر عید کی نماز بہت خاموشی اور حسرت کے ساتھ ادا کی اور نماز پڑھتے ہی بھاگ کر گھروں میں گھس گئے ۔ اور اندر سے کنڈیاں لگا لیں[8] ۔ ایسی عید خدا دشمن کو بھی نہ دکھائے ۔ جیسی عید ۲۶ مئی ۱۸۵۷ء کو دہلی کے مسلمانوں نے دیکھی ۔ دہلی کے سارے بازار بند پڑے تھے ۔ ساری گلیاں سنسان[9] تھیں ۔ مٹھائی والوں کی دکانیں بند تھیں ۔ نہ کہیں عید کے تحفے بک رہے تھے ۔ ہر طرف ہو کا عالم[10] تھا ۔ یعنی بے رحم اور ظالم انگریز پہاڑی سے دہلی پر گولہ باری کر رہے تھے[11] ۔

Glossary

1. A current of joy. 2. Wished a happy Idd. 3. Crackers were let of. 4. Fireworks, 5. Jollity, movement. 6. Sad. 7. Exhausted. 8. Bolted their doors. 9. Deserted. 10. Absolutely quiet. 11. Bombarding.

EXERCISE 25

جب اس کے بیاہ کی تاریخ قریب پہنچی تو ہر چند گھر والوں نے اس کو مکتب جانے سے روکا ۔ مگر اس کو مکتب سے ایسا انس[1] ہو گیا تھا کہ ایک لمحہ[2] مکتب سے جدا رہنا اس کو شاق تھا[3] ۔ حسب دستور[4] مکتب میں آتی رہی ۔ یہاں تک کہ دو چار رہ گئے ۔ تب ناچار سلطانہ بیگم خود استانی اصغری خانم کے پاس گئیں ۔ سلام و دعا[5] اور مزاج پرسی[6] کے بعد سلطانہ بیگم بولیں : ''استانی جی ! تم میں ایسا جی پڑا تھا کہ ہر روز کہتی تھی آج جاؤں کل جاؤں لیکن تمہاری اس لونڈی کے بیاہ برات کے فکر میں ایک دم کی چھٹی نہیں ملتی ۔ سیتی میں نہیں پروتی[7] میں نہیں ۔ مگر کام ہے کہ سمٹنے میں نہیں آتا[8] ۔ آخر آج میں زبردستی نکل کھڑی ہوئی ۔ سو وقت کا حرج کیا اور میں نے کہا چلوں ذرا کھڑے کھڑے[9] استانی جی سے تو مل آؤں'' ۔

استانی جی ۔ '' درست ہے یہی تو کام کا وقت ہے ۔ آپ نے ناحق تکلیف کی[10] ، مجھی کو بلا بھیجا ہوتا ۔ میں بھی دن رات آپ ہی کے کام میں لگی لپٹی رہتی ہوں[11] ۔ جوڑے جو میں نے سینے اور مصالح ٹانکنے[12] کو منگوائے تھے سب تیار ہیں'' ۔

(ڈپٹی نذیر احمد)

Glossary

1. Love. 2. One moment. 3. Difficult. 4. As usual. 5. Greetings. 6. Making enquiries about each other's health. 7. Stitch, Weave. 8. Does not grow less. 9. For a few minutes. 10. You have taken the trouble for nothing. 11. Engaged. 12. Embroidery.

EXERCISE 26

میاں جرأت کا یہ حال تھا کہ آج ایک امیر آدمی کے ہاں ہیں[1] ۔ دوسرے دن دوسرے امیر آئے ، سوار کیا[2] ، ساتھ لے گئے ۔

جہاں جائیں آرام و آسائش[3] سے زیادہ عیش[4] کے سامان موجود ، رات دن قہقہے - ایک بیگم صاحب نے گھر میں ان کے چٹکلے[5] اور نقلیں[6] سنیں - بہت خوش ہوئیں - اور نواب صاحب سے کہا کہ ہم بھی باتیں سنیں گے - گھر میں لا کر کھانا کھلاؤ - پردے یا چلمنیں چھٹ گئیں[7] - اندر وہ بیٹھیں باہر یہ بیٹھے - چند روز کے بعد خاص خاص بیبیوں کا برائے نام[8] پردہ رہا - باقی گھر والے سامنے پھرنے لگے - رفتہ رفتہ یگانگی کی یہ نوبت ہوئی[9] کہ آپ بھی باتیں کرنے لگیں - گھر میں کوئی دادا نانا کوئی ماموں چچا کہتا - شیخ صاحب کی آنکھیں دکھنے آئیں[10] - چند روز ضعف بصر[11] کا بہانہ کر کے ظاہر کیا کہ آنکھیں معذور[12] ہو گئیں - مطلب یہ تھا کہ اہل حسن کے دیدار سے آنکھیں سکھ پائیں[13] - چنانچہ بے تکلف[14] گھروں میں جانے لگے - اب پردے کی ضرورت کیا ؟ یہ بھی قاعدہ ہے کہ میاں بیوی جس مہمان کی بہت خاطر کرتے[15] ہیں نوکر اس سے جلنے لگتے ہیں[16] -

Glossary

1. Staying with a rich man. 2. Seated him in his carriage. 3. Comforts. 4. Luxury. 5. Jokes. 6. Tales, fables. 7. Curtains were dropped. 8. In name. 9. By and by relations developed so much that. 10. Had sore eyes. 11. Weakness of eye-sight. 12. Lost his eye-sight. 13. Be comforted. 14. Unhesitatingly. 15. Fondle, please. 16. Become jealous.

EXERCISE 27

حضرات - کانفرنس کے اب تک کامیاب نہ ہونے کا اصل سبب یہ ہے جو میں نے بیان کیا - رہی قوم کی حالت - اس میں بھی کسی قسم کی ترقی نظر نہیں آتی - نہ ان کی اصلاح و فلاح[1] کے آثار[2] معلوم ہوتے ہیں بلکہ روز بروز ان کا افلاس بڑھتا جاتا

ہے اور ان کی قوتیں دن بدن منتشر اور ضائع[3] ہوتی جاتی ہیں۔ اس کا سبب[4] کچھ پوشیدہ نہیں ہے[5]۔ اس لیے کہ قوموں کی اصلاح و فلاح دو فرقوں[6] پر منحصر ہے۔ اول علماء[7] دوسرے امراء[8]۔ مگر علماء اپنے اصل فرائض کا خیال نہیں رکھتے اور زمانے کی رفتار[9] اور زمانے کی ضرورتوں کو نہیں دیکھتے۔ مثلاً اگر کسی عالم سے کہا جائے کہ اس زمانے میں جبکہ مسلمان مفلس اور تباہ ہو رہے ہیں اور علوم و فنون[10] اور صنعت و حرفت[11] سے ناواقف ہیں۔ ان کو علوم و فنون جدیدہ[12] اور سائنس کی تعلیم کی ہدایت کیجیے[13] اور صنعت و حرفت سیکھنے کی ترغیب دیجیے[14] تو وہ یہ کہہ کر کہ سائنس اسلام کے مخالف ہے[15] اور صنعت و حرفت دنیاداروں[16] کا کام ہے، ہماری بات کو نہایت نفرت سے[17] سنیں گے۔ حالانکہ یہ باتیں اور اس قسم کی ہدایت و نصیحت ان پر فرض ہیں اور اس کے ادا نہ کرنے سے وہ خود گنہگار ہو رہے ہیں۔ اور ساری قوم کو عذاب میں مبتلا[18] کر رہے ہیں۔ (مولانا آزاد)

Glossary

1. Betterment. 2. Signs. 3. Distracted and wasted. 4. Cause. 5. Is not a secret. 6. Classes. 7. The learned. 8. The rich. 9. March of time. 10, Learning and arts. 11. Crafts and trade. 12. Modern learning and arts. 13. Advice. 14. Induce. 15. Opposed to. 16. Worldly people. 17. With contempt. 18. Involving in difficulties.

EXERCISE 28

شمس العلماء ذکاء اللہ صاحب نے تقریباً ایک سال تک مہمان رکھا اور وہ ناز برداریاں[1] کیں کہ اس زمانہ کی دوستی اور محبت ان پر قربان ہے۔ خود سارا گھر گویا ان کے حکم کے پابند[2] تھے۔ اس عرصہ میں طبیعت نے بہت کچھ قرار[3] پکڑ لیا تھا۔ اور سید دھیان شاہ والی کیفیت ہو گئی تھی۔ کبھی سالک تھے[4] کبھی مجذوب[5]۔

چنانچہ والد صاحب دھلی گئے اور اپنے ساتھ لے آ ـ اب مولانا اپنے علیحدہ مکان میں رھنے لگے ـ آس پاس الماریوں میں کتب خانہ[6] سجا دیا ـ درمیان میں پلنگ ، ایک گوشہ میں چھوٹا سا بوریہ[7] اس پر فرش[8] ، کاغذ ، قلم ، دوات سب کچھ پاس رکھ کر بیٹھتے ـ صبح و شام دھی پیتے[9] ـ چار پانچ میل سیر کو جنگل یا باغوں میں جاتے ـ جہاں ھر پتہ ان کا مخاطب تھا[10] ـ ھر درخت ان سے بات کرتا تھا ـ نسیم کا ھر جھونکا[11] ان کے لیے نئی خبریں[12] لاتا تھا ـ پھولوں کی خوشبو خدا[13] جانے کس کا پتہ دیتی تھی ـ غرض کہ صبح و شام کی تفریح[14] ان کی زندگی تھی ـ راہ میں کوئی ملتا اور سلام کرتا تو جواب دیتے اور کھڑے ھو کر اس کے لئے دعا کرتے[15] اور روانہ ھو جاتے ـ

Glossary

1. Flattered his whims. 2. Obeyed his orders. 3. Tranquillity. 4. Doctor. 5. Mad-man. 6. Library. 7. Matting. 8. Rug, carpet. 9. Took curd. 10. Spoke to him. 11. Every puff of Zephyr. 12. News. 13. Fragrance. 14. Amusement. 15. Prayed for him.

EXERCISE 29

منشی صاحب لندن کی عمارتوں ویسٹ منسٹر ابیے[1] ، سینٹ جیمس پارک[2] ، باغات شاھی[3] ، بازار ، دوکانیں ، رقص خانوں[4] ، تھئیٹروں ، عجائب خانوں[5] کا ذکر بڑے شوق سے کرتے ھیں نیز وھاں کے موسم ، برفباری[6] ، پیداوار ، چرند پرند[7] ، حشرات الارض[8] ، نباتات[9] ، شکار[10] ، وغیرہ کا حال بھی بیان کیا ھے ـ انگریز عورتوں کے حسن و جمال[11] کے بہت مداح ھیں ـ اھل انگلستان کے مذاھب و عقائد[12] ، رسم و رواج[13] ، قوانین ، نظم و نسق[14] ، تجارت ، قومی تربیت ، تعلیم و اشغال و شوق[15] اور معاشی حالت[16] کا بھی ذکر کیا ھے ـ انگریزوں کے عدل و انصاف و

شجاعت[17] اور آزادی کی بے حد تعریف کرتے ھیں ۔ جامعہ
آکسفورڈ[18] کا بھی معائنہ کیا[19] اور وھاں کی لائبریری میں فارسی
اور عربی کے نسخے[20] دیکھ کر بہت خوش ھوئے ۔ منشی صاحب
ھندوستان سے اپنا ملازم ساتھ لے گئے تھے اور وھی ان کا کھانا
پکاتا تھا ۔ کپتان سواسنٹن[21] ھر چند یہ چاھتے تھے کہ وہ ان کے
ساتھ کھانا کھائیں مگر یہ رضامند نہ ھوئے ۔ اس کا وہ برا مانتے
اور کہتے کہ میں اسلامی شریعت[22] اور مسلمانوں کے رسم و رواج سے
بخوبی واقف ھوں ۔ ان کے لیے اھل کتاب کا کھانا کھانا جائز ھے[23] ۔
منشی صاحب کہتے کہ تمہارے برتن وغیرہ پاک نہیں ھیں اس پر
وہ بہت چیں بہ چیں[24] ھوتے ۔ (پشاور یونیورسٹی ۱۹۵۳ء)

Glossary

1. Westminster Abbey. 2. St. James Park. 3. Royal Gardens. 4. Dance halls. 5. Museums. 6. Snowfall. 7. Beasts and birds 8. Insects. 9. Minerals. 10. Game. 11. Beauty. 12. Religion and beliefs. 13. Customs and rites. 14. Discipline. 15. Education, occupations and other interests. 16. Social conditions. 17. Justice and bravery. 18. Oxford University. 19. Visited. 20. Manuscripts. 21. Captain Swasnton. 22. Islamic law. 23. It is lawful for them to eat with people of the Book. 21. Frowned, was offended.

EXERCISE 30

شیخ سعدی رح فرماتے ھیں کہ حاتم طائی سے ، جو سخاوت میں
آج تک ضرب المثل ھے[1] ، ایک شخص نے پوچھا '' آپ نے کوئی
ایسا آدمی بھی دیکھا ھے ۔ جو آپ سے بھی زیادہ جواں مرد ھو''[2] ۔
جواب دیا ۔ ''ھاں ۔ ایک دن جنگل میں میں نے ایک شخص کو
دیکھا ۔ جو لکڑیاں جمع کر رھا تھا[3] ۔ جن کو بیچ کر وہ گذران
کیا کرتا[4] تھا ۔ میں نے اس سے کہا کہ کیوں اس قدر تکلیف

اٹھاتے ہو۔ حاتم طائی کے پاس تو جاؤ۔ سینکڑوں لوگ اس کی سخاوت سے مالا مال ہو رہے ہیں[5]۔ لکڑ ہارے[6] نے کہا۔ دوسروں پر بھروسہ نہ کرو۔ دوسروں کی مرضی کے تابع[7] ہونے میں تکلیف ہوتی ہے۔ سچی خوشی اپنے اوپر بھروسہ[8] کرنے میں ہے۔ کامیابی کے لیے سب سے ضروری یہ بات ہے کہ جو کام کرنا ہو۔ مستعدی[9] سے کریں۔ اکثر ڈانواں ڈول زندگی[10] بسر کرنے سے نلاکام رہتے ہیں۔ پختہ ارادہ نہیں کرسکتے کہ کیا کرنا ہے۔ اس لیے ان کو اپنی طاقت پر اعتماد نہیں[11] رہتا۔ جس کو ذرا بھی اپنی عزت اور خودداری[12] کا خیال ہے اپنی ضرورت کے لیے اوروں کا محتاج[13] ہونے میں کبھی خوش اور مطمئن[14] نہیں ہو سکتا"۔

(پشاور یونیورسٹی ۱۹۵۲ء)

Glossary

1. Whose name is proverbial for generosity. 2. Superior, better. 3. Who was collecting faggots. 4 Made both ends meet. 5. Are growing rich on account of his liberality. 6. Wood-cutter. 7. To be governed by the will of others. 8. To rely on oneself. 9. Promptitude. 10. Wavering. 11. Lose confidence. 12. Self-respect. 13. Dependent on others. 14. Happy and contented.

Exercise 31

پادری صاحب وعظ میں مصروف تھے۔ اور میں اسی تاک[1] میں تھا۔ کہ ذرا بھیڑ کم ہو۔ یا پادری صاحب کا سلسلہ سخن منقطع[2] ہو۔ تو کتاب مانگوں۔ لیکن نہیں معلوم پادری صاحب کو میرے قیافے[3] سے کس طرح معلوم ہو گیا۔ کہ میں ان سے کچھ کہنا چاہتا ہوں۔ آپ ہی پوچھا۔ " صاحبزادے! تم کچھ مجھ سے کہوگے؟ " میں نے کہا۔ " آپ سب لوگوں کو کتابیں دیتے ہو۔ ایک مجھکو بھی دیجیے"۔

پادری صاحب - ''بہت خوب[4] - اس الماری میں سے تم ایک کتاب پسند کو لو''-

میں نے سنہری جلد کی ایک موٹی سی کتاب چھانٹی[5] - تو پادری صاحب نے کہا - ''مجھ کو اس کے دینے میں کچھ عذر[6] نہیں - لیکن تم اس کو پڑھ بھی سکو گے - کون سی کتاب تم پڑھتے ہو ؟ ''

میں نے کہا '' بہار دانش '' -

پادری صاحب - ''بھلا آج کا سبق بھی سنوں ؟ '' [7]

میں نے کتاب کھول کر پڑھنا شروع کیا - بمشکل[8] کوئی تین سطریں[9] پڑھی ہوں گی - کہ پادری صاحب نے فرمایا :

''بے شک تم نے جو کتاب پسند کی ھے - اس کو بخوبی[10] پڑھ سکو گے - اور وہ کتاب میں تم کو خوشی سے دیتا ہوں'' -

اس کتاب کا نام تو مجھے یاد نہیں - مگر سلیس اردو میں کسی خدا پرست اور پارسا آدمی کے حالات تھے - جوں جوں[11] میں اس کو پڑھتا جاتا تھا - میرا دل اس میں لگتا تھا[12] - اور اس کی باتیں مجھ کو بہت بھلی معلوم ہوتی تھیں - اس کتاب کے پڑھنے سے مجھے معلوم ہوا کہ میرا طرز زندگی جانوروں سے بھی بدتر ھے اور روئے زمین پر بدترین مخلوقات[13] ہوں - اکثر اوقات مجھکو اپنی حالت پر رونا آتا ھے -

۱- ایسا کام کرو کہ سانپ بھی مر جائے اور لاٹھی بھی نہ ٹوٹے[14] - ۲- خون کا رشتہ دوسرے تعلقات سے زیادہ مضبوط ہوتا ھے[15] - ۳- یہ خبر سن کر رونگھٹے کھڑے ہو گئے[16] - ۴- انیس بیس برس کی میری عمر - اور ایسی ھی عمر ان کی - باہم شطرنج[17] اور اختلاط[18] اور محبت سے آدھی رات گذر جاتی - (پنجاب ۱۹۴۱ء)

Glossary

1. On the look-out. 2. A break in the chain of conversation. 3. Expression. 4. Very good. 5. Selected. 6. Objection. 7. "Let me hear your day's lesson." 8. Hardly. 9. Three lines. 10. Easily. 11. As. 12. I felt interested in it. 13. Worst creature. 14. Kill two birds with one stone. 15. Blood is thicker than water. 16. Hair stood on end. 17. Chess. 18. Friendship.

EXERCISE 32

(الف) ایران میں بعض امیر عورتیں ایسی بھی ہیں - جو اپنے وقت کا کچھ حصہ باورچی خانہ[1] میں صرف کرتی ہیں[2] - اور مٹھائیاں ، چٹنی ، مربے ، اچار[3] بنانے میں انہوں نے خاص مہارت[4] حاصل کی ہے - تمام عورتیں اپنے مکان کی صفائی کی خاطر کئی گھنٹوں تک اپنے سست ، لاپرواہ اور نا اہل[5] ملازموں کے کام کی نگرانی[6] کرتی ہیں - اور اسی غرض کے لیے اپنے مکانوں کے وسیع صحنوں[7] میں بہت چکر لگانے پڑتے ہیں - اس کے علاوہ بچوں پر انہیں بہت سا وقت صرف کرنا پڑتا ہے - ابتدا میں ان کی عادتیں بگاڑ دی جاتی ہیں[8] - جب کبھی وہ روتے ہیں - ان کو کھانے کو کچھ نہ کچھ دے دیا جاتا ہے - ہمیشہ آیا[9] کی گود میں یا نگرانی میں رکھے جاتے ہیں - ان کی تربیت اس قدر ناقص[10] ہوتی ہے - کہ لڑکیاں ہمیشہ شرمیلی اور لڑکے ڈرپوک ہوتے ہیں -

(ب) شہر کی عورتوں کی زندگی میں سینما سے بہت ہی تبدیلی پیدا ہو گئی ہے - بعض اضلاع میں عورتوں اور مردوں کی نشستیں[11] علیحدہ علیحدہ ہوتی ہیں - مگر طہران میں اکثر دونوں ساتھ ساتھ بیٹھتے[12] ہیں - سینما کے ذریعے وہ عورتیں بھی جو پڑھ نہیں سکتیں ، ایک عجیب و غریب زندگی کا مشاہدہ[13] کر سکتی ہیں - جو ان کی روز مرہ کی زندگی[14] سے بالکل مختلف ہوتی ہے - اور چونکہ

عموماً ان کی قوت مشاہدہ[15] تیز ہوتی ہے ۔ اس لیے ان کی نگاہ سے کوئی چیز نہیں بچتی ۔ عورتوں میں بے چینی[16] کی سب سے زیادہ وجہ سینما ہے ۔ اور اس کے ذریعہ انقلاب کی توقع کی جا سکتی ہے ۔

(پنجاب ۱۹۴۳ء)

Glossary

1. Kitchen. 2. Spend. 3. Sweets, sauces, jams and pickles. 4. Expert. 5. Lazy, careless and incapable. 6. Supervise. 7. Spacious courtyards. 8. They are spoiled in the beginning. 9. Nurse. 10. Their bringing up is so defective. 11. Seats. 12. Sit side by side. 13. Witness, see. 14. Everyday life. 15. Power of observation. 16. Discontent.

Exercise 33

ہماری قومی آزادی نے اب زیادہ پائیدار صورت[1] اختیار کر لی ہے ۔ اور دوسری قوموں سے ہمارے تعلقات روز بروز استوار[2] ہو رہے ہیں ۔ مصر کو مدت کے بعد ایسی آزادی ، خود مختاری اور خوشحالی[3] نصیب ہوئی ہے ۔ اس آزادی اور خود مختاری کا اثر ہماری موجودہ زندگی میں بھی نمایاں[4] ہے ۔ مصر کی تاریخ میں ایسا کوئی دور[5] نہیں آیا ۔ جب آج کل کی طرح حکومت نے عوام کی تعلیم کا فرض اپنے ذمے لیا ہو ۔ اور لوگ قانوناً اس بات پر مجبور ہوں ۔ کہ اپنے بچوں اور بچیوں کو ایک خاص مقررہ معیاد[6] تک تعلیم دلوائیں ۔ مصر میں اس سے قبل کوئی ایسا وقت نہیں آیا ۔ جب تعلیم کا ہر شعبہ[7] عوام کے لئے کھلا ہو ۔ اور حکومت کے خرچ سے غریب لوگ بھی امیروں کی طرح تعلیم حاصل کر سکیں ۔ مصر کے ہر گاؤں میں اب کم از کم ایک پرائمری سکول اور ہر قصبے میں کم از کم ایک ہائی سکول ضرور موجود ہے ۔ قاہرہ میں مشہور عالم مذہبی یونیورسٹی[8] ازہر کے علاوہ ایک جدید یونیورسٹی بھی

قائم ہے - جہاں تمام نئے علوم کی نئے یورپی طریقوں کے مطابق تعلیم دی جاتی ہے - اس کے علاوہ ملک میں صنعتی مدارس[9] بھی کھل گئے ہیں - اور جامعۂ ازہر کی شاخیں بھی جا بجا قائم ہیں - ایک اور نئی یونیورسٹی سکندریہ میں قائم ہو رہی ہے - (پنجاب ۱۹۴۴ء)

Glossary

1. Stable position. 2. Strong. 3. Prosperity. 4. Conspicuous. 5. Epoch. 6. Fixed period. 7. Every branch of education. 8. World-famous religious University. 9. Industrial schools.

EXERCISE 34

تاج[1] ایک بہت قدیم چیز ہے - اور اس کا پہننا امتیاز[2] کی نشانی خیال کیا جاتا ہے - قدیم زمانہ میں جب کہ انسان وحشیانہ زندگی[3] بسر کرتا تھا - اور لباس کا استعمال بھی بہت زیادہ نہ جانتا تھا - اس وقت بھی قوم کا سردار کسی درخت کی لچکدار شاخ[4] معہ پتوں اور پھولوں کے حلقہ[5] بنا کر اپنے سر پر رکھا کرتا تھا - یونانیوں میں دستور تھا کہ جو شخص کوئی بڑا معرکہ سر کر کے آتا[6] - کھجور[7] کی شاخ اپنے سر پر لگا لیتا تھا - بعض مورخین کا خیال ہے کہ سب سے پہلے جس نے تاج پہنا وہ بابل کا بادشاہ نمرود تھا - ایرانیوں کی تاریخ میں لکھا ہے - کہ ھرشنگ بادشاہ نے سب سے پہلے جڑاؤ تاج[8] سر پر رکھا - اور اس کے بعد جس قدر بادشاہ ہوئے - انہوں نے یہ طریقہ رکھا - کہ اپنے تاج میں کوڑیاں[9] لگاتے تھے[10] - اور ہر سال کوڑیاں بڑھاتے رہتے تھے - جس سے معلوم ہوتا تھا کہ تخت نشینی[11] کو اتنے سال ہوئے -
(پنجاب ۱۹۵۴ء)

Glossary

1. Crown. 2. Distinction. 3. Life of savages. 4

Flexible twig. 5. Circle. 6. Won a great victory, did a great deed. 7. Date-palm. 8. Jewelled crown. 9. Shells. 10. Studded. 11. Accession to the throne.

EXERCISE 35

ہندوؤں کی نگاہ میں ہردوار بڑا بھاری تیرتھ[1] ہے یہ وہ مقام ہے جہاں دریائے گنگا اپنا پہاڑی سفر طے کر کے نیچے اترتا ہے اور میدان میں داخل ہوتا ہے - یہاں سے لے کر اس دریا کے دہانے[2] تک جتنے شہر اور قصبے[3] اس عظیم الشان دریا کے کنارے واقع ہیں ان میں پہلا ہردوار ہی ہے -

یہ بہت پرانا شہر ہے - پہلے ساڑھے تین میل کے احاطے[4] میں آباد تھا - ایک بڑے بھاری قلعے اور کئی عظیم الشان مندروں کے کھنڈر[5] موجودہ آبادی کے قریب اب تک صاف صاف نظر آتے[6] ہیں -

تمام شہر دریا کے کنارے اور پہاڑ کے دامن[7] میں آباد ہے - دریا کے بائیں کنارے پر چنڈی پہاڑ ہے - جس کی چوٹی پر ایک مندر بنا ہوا ہے - دور سے دیکھنے میں بڑا خوب صورت نظر آتا ہے -

ہردوار میں مہینے میں ایک دو میلے بھی ہمیشہ ہوتے رہتے ہیں[8] - مگر بیساکھ کا میلہ ہر سال بڑی رونق سے[9] ہوتا ہے - لاکھ ڈیڑھ لاکھ آدمی جمع ہو جاتے ہیں - جہاں جہاں اب میدان نظر آتے ہیں یہاں خیمے لگ جاتے ہیں[10] - میلوں لمبے بازار بن جاتے ہیں - لاکھوں روپیہ کی خرید و فروخت ہوتی ہے -

(پنجاب ۱۹۴۶ء)

Glossary

1. Place of pilgrimage. 2. Delta. 3. Cities and towns. 4. Area. 5. Ruins. 6. Clearly visible. 7. Foot of the hills. 8. Are held. 9. Great pomp and show. 10. Tents are pitched.

EXERCISE 36

سب جانتے ھیں کہ فوجوں کی لڑائی بڑی آفت[1] ھے ۔ لیکن اس زمانے میں جنگ ایسی ھولناک[2] نہیں رھی ھے جیسے پہلے تھی ۔ آج کل فوج جب کسی مہم پر روانہ[3] ھوتی ھے تو اس کے ساتھ ضروری سامان[4] کے علاوہ بہت سے ڈاکٹر اور تیمار دار عورتیں[5] ھوتی ھیں ۔ جنگ کے موقع پر جہاں فوج ڈیرے ڈالتی ھے[6] ۔ وھاں شفاخانے بھی قائم ھو جاتے ھیں[7] ۔ لڑائی میں سپاھی زخمی ھوتے ھیں تو انہیں ڈولیوں[8] میں اٹھا کر شفاخانوں میں پہنچا دیتے ھیں ۔ ان غریب زخمیوں کی دوا اور تیمار داری[9] نہایت ھمدردی اور توجہ سے کی جاتی ھے ۔

پہلے یہ باتیں نہ تھیں ۔ نہ تو کوئی زخمی سپاھیوں کو پوچھتا تھا[10] ۔ نہ ان کی مرھم پٹی اور خبر گیری[11] کے لئے باقاعدہ انتظام ھوتا تھا ۔ کچھ اوپر پچاس برس ھوئے[12] کہ اس نیک کام کی بنیاد ایک رحم دل نیک نہاد[13] خدا ترس لڑکی نے ڈالی ۔ جس کا نام مس فلارنس نائٹ ان گیل ھے ۔

۱۸۵۲ء میں انگلستان اور روس کے درمیان کریمیا کی لڑائی چھڑی ۔ اس لڑائی میں بہت سے سپاھی کام آئے[14] اور بہت سے زخمی ھوئے ۔ اس لڑائی میں نائٹ ان گیل نے ایک بڑے ھسپتال کی نگرانی کا سارا کام[15] اپنے ھاتھ میں لیا ۔

(پنجاب یونیورسٹی ۱۹۴۶ء سپلیمنٹری)

Glossary

1. A great disaster. 2. Horrible. 3. Expedition, campaign. 4. Necessary equipment. 5. Nurses. 6. Is encamped. 7. There hospitals are set up. 8. Stretchers, litters. 9. Nursed. 10. Cared for. 11. Dressing and looking-after. 12. A little more than fifty years ago. 13. Good-natured. 14. Died. 15. Supervised.

EXERCISE 37

ایران کی آب و ہوا[1] چونکہ خشک ہے اس لیے وہاں آب پاشی[2] کے بغیر زراعت[3] نہیں ہو سکتی - وہاں آب پاشی کنوؤں سے کی جاتی ہے جو زمین دوز نہروں[4] سے ملائے جاتے ہیں - جنہیں کاریز کہتے ہیں - یہاں زراعت کی بجائے مویشی پالنے[5] کا زیادہ رواج[6] ہے - پہاڑوں کی خشک ڈھلانوں[7] پر بھیڑ بکریاں اور اونٹ گھوڑے پالے جاتے ہیں - اور جن علاقوں میں آب پاشی ہو سکتی ہے وہاں گلاب ، افیون ، تمباکو ، چاول ، کپاس[8] اور شہتوت[9] کے درخت پیدا ہوتے ہیں -

شمالی علاقوں میں جو[10] اور گیہوں[11] بھی پائے جاتے ہیں - نیز پھل بھی کثرت سے پیدا ہوتے ہیں - چونکہ اون بھی مل سکتی ہے اس سے عمدہ قسم کے شال[12] اور غالیچے[13] بنائے جاتے ہیں - ملک میں بہت معدنیات[14] پائی جاتی ہیں - لیکن صرف مٹی کا تیل[15] ہی نکالا جاتا ہے[16] - (پنجاب ۱۹۴۷ء)

Glossary

1. Climate. 2. Irrigation. 3. Agriculture. 4. Undergrouud channels. 5. Cattle-breeding. 6. Is more common. 7. Slopes. 8. Cotton. 9. Mulberry. 10. Barley. 11. Wheat 12. Shawl. 13. Carpets. 14. Minerals. 15. Kerosene oil. 16. Pumped out.

EXERCISE 38

کلیم : سنو یار[1] ! میں نے کھانا بھی نہیں کھایا -

مرزا : سچ کہو - نہیں - جھوٹ کہتے ہو[2] -

کلیم : تمہارے سر کی قسم[3] میں بھوکا ہوں -

مرزا : واہ دوست ! تم نے آتے ہی کیوں نہیں کہا ۔ اب اتنی
رات گئے[4] کیا ہو سکتا ہے ۔ دکانیں سب بند ہو گئیں
ہیں اور جو ایک دو کھلی بھی ہیں تو باسی[5] چیزیں رہ
گئی ہوں گی ۔ جن کے کھانے سے فاقہ[6] بہتر ۔ گھر میں
تو آج آگ تک نہیں سلگی[7] مگر معلوم ہوتا ہے کہ تم
بھوک سہار[8] نہ سکو گے ۔ ایک تدبیر سمجھ میں آتی ہے[9] ۔
کہ جاؤں چھدامی کے یہاں سے گرما گرم خستہ چنے[10]
لاؤں ۔ بس ایک دھیلے[11] کے مجھ کو اور تم کو دونوں
کو کافی ہوں گے ۔ (پنجاب ۱۹۴۷ء سپلیمنٹری)

Glossary

1. Listen, friend. 2. Is it? No, you are misleading me. 3. Really. 4. So late at night. 5. Stall. 6. Starve. 7. Fire has not been kindled. 8. Bear hunger. 9. I have hit upon a plan. 10. Hot and crisp gram. 11. Half a pice.

EXERCISE 39

ہمارے دیسی بھائیوں[1] نے حرفت و دستکاری[2] میں کوئی
نمایاں ترقی[3] نہیں کی ۔ بزرگوں کی تقلید[4] پر مرے جاتے ہیں ۔ اور
لکیر کے فقیر[5] ہو رہے ہیں ۔ گویا سمجھتے ہیں کہ جہاں تک
ہماری معلومات ہیں ، وہی اس کام کی آخری حد ہے[6] ۔ حالانکہ یہ
خیال غلط ہے کیونکہ جو کام انسانی طاقت سے بنتا ہے وہ کبھی
نقص سے پاک نہیں ہوتا[7] بلکہ جو چیزیں اب سے چند سال پہلے
ہمارے نہایت دلپسند تھیں ، ان میں سے بہترین چیزیں ایسی ہیں
جن کو دیکھنے کو اب جی نہیں چاہتا ۔ خاص کر جب ہم دیکھتے
ہیں کہ ولایت[8] کی بنی ہوئی چیزیں ہماری ساختہ اشیاء سے صفائی ،
پختگی اور خوبصورتی[9] میں بدرجہا بہتر ہیں ۔ (پنجاب ۱۹۴۸ء)

Glossary

1. Countrymen. 2. Arts and crafts. 3. Remarkable progress. 4. Follow. 5. Conservative, tread the beaten track. 6. Last word on it. 7. Is never free from defect. 8. Foreign. 9 Finish, durability and beauty.

EXERCISE 40

هندوستان میں کون ایسا ہو گا[1] جس کو بخار نہ آیا ہو۔ ذرا سردی[2] معلوم ہوئی پھر کپکپی[3] چھڑی۔ بدن گرم ہونے لگا۔ آنکھیں جلنے لگیں[4]۔ پیاس شروع ہوئی۔ شام کو ذرا ہلکا ہوا[5]۔ اگلے دن پھر وہی حال۔ کھانا پینا کچھ اچھا نہیں لگتا۔ بھوک کا نام نہیں۔ اب ذرا دل پر جبر[6] کر کے کونین مکسچر پی لیا تو خیر ایک دو دن بعد اٹھ کھڑے ہوئے ورنہ خدا جانے کتنے دن تک چارپائی پر سوار[7] رہتے۔ پھر یہ ضروری نہیں کہ ایک دفعہ بخار ہو کر نجات ہو جائے[8] یہ تو صرف تمہید[9] ہوتی ہے۔ ہفتہ بعد پھر وہی نقشہ جما ہوا ہے۔ اب کے باری سے[10] آنے لگا۔ کسی کی تلی بڑھ گئی[11]۔ کسی کا جگر کمزور ہو گیا[12]۔ چہرے تو کم و بیش سب کے ہی زرد پڑ جاتے ہیں اور پھر اس سرعت کے ساتھ پھیلتا ہے[13] کہ توبہ ہی بھلی۔ (پنجاب ۱۹۴۸ء سپلیمنٹری)

Glossary

1. There is no one in India. 2. Chill. 3. Shivering. 4. Burning sensation in the eye. 5. Temperature goes down. 6. Willy-nilly. 7. Keep in bed. 8. It does not end with one attack of fever. 9. The beginning. 10. Intermittent. 11. Spleen is enlarged. 12. Liver becomes weak. 13. Breaks out like an epidemic.

EXERCISE 41

آپ کون؟ "ناچیز تنکا[1]"۔ اسم شریف؟ "دیا سلائی کہتے ہیں"۔ دولت خانہ؟ "جناب! نہ دولت نہ خانہ۔ اصلی گھر جنگل

ویرانہ[2] تھا - مگر چند روز سے احمد آباد میں بستی بسائی[3] ہے اور سچ پوچھیے تو یہ ننھا سا کاغذی ہوٹل جس کو آپ بکس کہتے ہیں اور جو آپ کی اُنگلیوں میں دبا ہوا ہے[4] - میرا موجودہ ٹھکانا ہے ''-

یہ احمد آباد ناروے یا سویڈن کے پاس کوئی نیا مقام ہے ؟ کیونکہ آپ کی بستیاں تو ان ہی علاقوں میں سنی جاتی ہیں - ''نہیں جناب - احمد آباد ہندوستان میں ہے - آپ دیکھتے نہیں میری رنگت کالی ہے[5] - یہ اس ملک کی نشانی ہے ورنہ ناروے یا سویڈن کی دیا سلائی گوری چٹی ہوتی ہے - مجھ غریب کو اس سے کیا نسبت[6] ؟ '' آہا - تو آپ ہمارے ملک کی دیا سلائی ہیں - تب ہی تو آپ کا رنگ سانولا ہے - مگر ہماری نگاہ میں سب دیا سلائیوں کی رانی ہو[7] - '' ذرا مہربانی کر کے مجھ کو ' رانی ' نہ فرمائیے - ' بیگم ' کہیے - میں نے مسلمانوں کے گھر میں جنم لیا ہے '' - بہت اچھا - میاں تنکے ناراض نہ ہو - اللہ اکبر! تم کو بھی یہ دن لگے کہ رانی اور بیگم میں تمیز کرتے ہو[8] !

(پنجاب ۱۹۴۹ء)

Glossary

1. An humble straw. 2. Wilderness of the jungle. 3. Was living at. 4. Pressed betwen your fingers. 5. Dark complexion. 6. "How can I be compared with them ?" 7. Queen of match-sticks. 8. Distinguish between.

Exercise 42

اس طرح قائد اعظم نے بڑی مشکل سے اس کاغذ پر دستخط کیے - اس دستخط کا نقش اب بھی میرے سامنے ہے[1] - اس میں قائد اعظم کے پچھلے دستخطوں کی سی مضبوطی[2] نہ تھی - اس وقت میرا دل رو رہا تھا - یہ ہڈیوں کا ڈھانچہ[3] جسے میں نے اپنے

ھاتھوں میں سنبھال رکھا تھا اسی شخص کا تھا جس نے برسوں ہندوستانی اور انگریزی سیاست دانوں کا مقابلہ کیا[4] کاغذ پر دستخط کر کے وہ بالکل تھک چکے تھے ۔ انھوں نے بڑے دردناک انداز[5] میں فرمایا ” امین ۔ میں بھی ھانپ[6] رہا ھوں اور تم بھی ھانپ رہے ھو“ ۔ میرا سانس بے شک تیز تھا لیکن اس لیے نہیں کہ قائد اعظم کو سہارا دینے سے تھک گیا تھا ۔ میں تو اس لیے ھانپ رہا تھا کہ اپنے جذبات پر قابو[7] پانے کی کوشش۔ نے مجھے تھکا دیا تھا ۔ میرے ھاتھوں میں اس وقت پاکستان کا سب سے محبوب انسان تھا جس کے ایک اشارے[8] پر لاکھوں آدمی اپنی جان قربان کرنے کو تیار ھو جاتے ۔ مگر آج وہ بیماری سے نڈھال ھو رہا تھا[9] ۔ اس تمام صورت حال نے میرے دل میں جو اضطراب پیدا کیا[10] وہ میرے لیے نا قابل برداشت تھا ۔ اس لیے قائد اعظم کو بستر پر لٹاتے ھی تیزی سے کمرے سے باھر نکل گیا اور پھوٹ پھوٹ کر رویا[11] ۔

اس کے بعد میری یہ کوشش ھوتی کہ جہاں تک ممکن ھو میں قائد اعظم کی خدمت میں نہ جاؤں ۔ اس لیے کہ وہ جونھی مجھے دیکھتے انہیں کوئی نہ کوئی سرکاری کام[12] یاد آ جاتا ۔ ۱۰ ستمبر کو کوئٹے میں انھوں نے مجھے طلب فرمایا اور پوچھا ” کیا مجھے کوئی ضروری کاغذ دکھانا چاھتے ھو؟“ میں نے عرض کیا ۔ ” جی نہیں ، قائد اعظم کوئی نہیں“ ۔ لیکن ساتھ ھی میری آنکھوں سے آنسو نکل پڑے ۔ میں نے سوچا کہ ان کی حالت اس قدر نازک ھے[13] ۔ پھر بھی ملک کے کاموں کا خیال دل سے نہیں جاتا ۔ (پنجاب ۱۹۴۹ء سپلیمنٹری)

Glossary

1. The image of that signature is still before my eyes.

2. Firmness. 3. Skeleton. 4. Had faced. 5. Painful tone. 6. Gasping. 7. Controlling my emotions. 8. At whose bidding. 9. Was overwhelmed by illness. 10. Perturbed me. 11. Wept bitterly. 12. Official business. 13. His condition is critical.

EXERCISE 43

علی الصبح ابھی اٹھنے بھی نہ پایا تھا کہ میرے ایک پڑوسی جو یو-پی کے مہاجر ھیں تازہ امروز اخبار ھاتھ میں لیے ھوئے آ دھمکے - اور دروازے میں سے چیخ کر کہا[1] :—

''ارے بھائی - یہ کیا ھو گیا ؟ اب ھمارے سو روپے ھندوستان کے ۱۴۴ روپے کے برابر ھوں گے - مطلب یہی ھوا نا کہ اکتوبر میں میں اپنی بیوی جو لکھنؤ میں ھیں ، ۱۴۴ روپے نہ بھیجوں بلکہ صرف سو روپے - لیکن وھاں ملیں گے ۱۴۴ روپے؟ چلو سگریٹ کا خرچ نکل آیا[2] '' -

کلرک - ''ارے یار ! یہ تو بتاؤ کہ انگریزی مال کے جو دام گریں[3] تو سگریٹ کی قیمت بھی کم ھو جائے گی نا ؟ ''

دوکاندار - ''بھائی ! یہ کیا ڈی ویلیوایشن[4] بک رہے ھو ؟ ھماری سمجھ میں کچھ نہیں آتا - بہر حال کچھ تو ھوا ھی ھے - ھم آج ھی دام چڑھا دیں گے[5] '' -

ایک صاحب - '' میاں ھوش کی باتیں کہو[6] - کہیں مال دھرے کا دھرا نہ رہ جائے[7] - اب قیمتیں گر جائیں گے '' -

ریلوے مزدور - '' اگر بیرونی چیزوں[8] کی قیمتیں گر جائیں گی - تو اسی حساب سے حکومت ھماری تنخواہ نہ گھٹائے - جب گرانی تھی تب تنخواہ میں اضافہ ھوا - ارزانی ھو گی تو (گالی دیکر) تنخواہ نہ کم کر دیں '' -

پنشن خوار انگریز افسر (حال مقیم پاکستان) - '' ہم اب لنڈن جا کر رهنا مانگتا هے[9] - وهاں هارا پانسو روپیه کا پنشن کا زیاده پونڈ ملے گا '' -

مزارعه - '' بابو جی ! یه تو بهلا هوا که نرما[10] کے دام نه گرینگے - نہیں تو پیداوار کا جو تهوڑا بہت حصه هاتھ آتا هے وه بهی زمیندار کسی شکل میں هتهیا لیتا[11] '' - (پنجاب ۱۹۵۰ء)

Glossary

1. Shouted. 2. That will defray my cigarette expenses. 3. The price of English goods will go down. 4. Devaluation. 5. Raise the prices. 6. Talk sense. 7. Your stock may remain unsold. 8. Foreign goods. 9. Want to live. 10. Cotton. 11. Snatched away.

EXERCISE 44

(الف) بهتیجا : چچا میاں ! اگر والد مرحوم کی[1] خواهش اور میری رائے کی بات هوتی تو میں آپ کے مطابق یقیناً مخالفت سے باز آ جاتا[2] - مگر شاید آپ کو معلوم نہیں که سعیده خود محمد علی سے شادی کرنا چاهتی هے - اور جلو کے نام سے نفرت کرتی هے -

چچا : یه میں نے بهی سنا هے مگر رسم زمانه[3] یه هے که لڑکیوں کی رائے نه اس معاملے میں کوئی پوچهتا هے اور نه کوئی اس کی طرف التفات کرتا[4] هے -

بهتیجا : یه بالکل بجا هے - رسم دنیا کچھ بهی هو - عقل و انصاف کا بهی یہی تقاضا[5] هے که لڑکی کی رضامندی کے بغیر اس کی شادی نہیں هونی چاهیے -

(ب) ۱- روپیہ تو گیا - جو آئندہ میں نے کبھی حمید کو ایک پیسہ دیا ہو تو کہنا -

۲- شیخ جی! آپ کا سا بزرگ اور ایسی باتیں کرے ؟ تعجب ہے[6] -

۳- آج آپ خوب بنے سنورے[7] چلے آ رہے ہیں! کہاں کے ارادے ہیں؟

۴- رقص کرنا مذاق نہیں - بوٹی بوٹی ہل جاتی ہے[8] - جیسے دس سیر اناج پیس لیا -

Glossary

1. Deceased father. 2. Given up opposition. 3. Customary. 4. Taken into consideration. 5. Justice and reason demand. 6. It is strange. 7. Well-groomed. 8. Every limb is strained.

Exercise 45

پنجاب کا کسان اپنے گھر میں غیروں اور اجنبیوں[1] کے لیے بہت مہمان نواز[2] ہوتا ہے - لیکن کبھی کبھی اپنے ہمسایوں سے لڑ بھی پڑتا ہے - یہ لڑائیاں بہت طول کھینچتی ہیں[3] - عدالت تک نوبت پہنچتی ہے اور سالہا سال مقدمے چلتے رہتے ہیں[4] - وہ اپنے عزیزوں اور رشتہ داروں سے بہت حسن سلوک کے ساتھ پیش آتا ہے اور مقدور بھر[5] ان کی مدد بھی کرتا ہے -

پنجابی کسان کو تین چیزوں سے بہت محبت ہے - مذہب، خاندان اور زمین - وہ کسی ایسی بات کو پسند نہیں کرتا جس سے ان چیزوں پر آنچ آتی ہو[6] - ساہوکار اور مہاجن[7] سے اس کی نفرت بڑھتی جاتی ہے کیونکہ سود خواروں[8] کی سختیوں نے

اسے دنیا کی تمام نعمتوں سے[9] محروم[10] کر رکھا ہے - لیکن آج سے دس بیس سال پہلے اس کی جو حالت تھی وہ اب نہیں رہی - یورپ کی جنگ عظیم نے اس کی آنکھیں کھول دی ہیں[11] - اس جنگ میں تقریباً پانچ لاکھ پنجابیوں نے جنگی خدمات انجام دیں - ان میں سے اکثر ایسے تھے جنہیں ہندوستان سے باہر رہنے کا اتفاق ہوا - جب وہ گھر واپس آئے تو ان کے نئے نئے خیالات اور تجربوں نے دیہاتی زندگی میں بڑا انقلاب پیدا کر دیا[12] - یہ تو درست ہے کہ اس کی ظاہری حالت میں کوئی نمایاں تبدیلی[13] نہیں ہوئی - وہی کچے مکان جو جنگ سے پہلے تھے اور وہی طریق معاشرت[14] - لیکن کچھ عرصے سے آزادیٔ خیال[15] کی جو نئی ہوا چل رہی ہے - اس کا اثر پنجابی کسان پر بھی پڑا ہے - (پنجاب ۱۹۵۱ء)

Glossary

1. Strangers. 2. Hospitable. 3. Become prolonged. 4. Litigation goes on for years. 5. As for as possible. 6. Brings a stigma on. 7. Money-lender. 8. Usurers. 9. Blessings. 10. Deprived. 11. Has opened his eyes. 12. *Brought* about a revolution. 13. Perceptible change. 14. Way of life. *15. Freedom of thought.*

EXERCISE 46

اور لیجئے میرے دوست محمد تحسین ہیں - یہ بال بچوں والے صاحب ہیں[1] - اور رات دن انہیں کی فکر میں رہتے ہیں - جب کبھی ملنے آتے ہیں ، تو تیسرے پہر[2] کے قریب آتے ہیں - جب میں کام سے فارغ ہو چکتا ہوں - لیکن اس قدر تھکا ہوا ہوتا ہوں کہ دل یہی چاہتا ہے کہ ایک گھنٹہ آرام کرسی پر خاموش پڑا رہوں - مگر تحسین آتے ہیں اور ان سے ملنا ضروری ہے - ان کے پاس باتیں کرنے کے لیے سوائے اپنی بیوی بچوں کی بیماری کے اور

کوئی مضمون[3] ہی نہیں ۔ میں کتنی ہی کوشش کروں مگر وہ اس مضمون سے باہر نہیں نکلتے[4] ۔ اگر میں موسم کا ذکر کرتا ہوں تو وہ کہتے ہیں ۔ " ہاں بڑا خراب موسم ہے ۔ میرے چھوٹے بچے کو بخار آ گیا[5] ۔ منجھلی لڑکی کھانسی میں مبتلا ہے[6] " ۔ اگر پالی ٹکس یا لٹریچر[7] کے متعلق گفتگو شروع کرتا ہوں تو تحسین صاحب فوراً معذرت پیش کرتے ہیں[8] کہ بھائی آج کل گھر سے بیمار ہے ۔ مجھے اتنی فرصت کہاں کہ اخبار پڑھوں ۔ اگر کسی عام جلسہ[9] میں آتے ہیں تو اپنے لڑکوں کو ضرور ساتھ لیے ہوتے ہیں اور ہر ایک سے بار بار پوچھتے رہتے ہیں کہ طبعیت تو نہیں گھبرائی ؟ پیاس تو نہیں معلوم ہوتی ؟ کبھی کبھی نبض دیکھ لیتے ہیں[10] اور وہاں بھی کسی سے ملتے ہیں تو گھر کی بیماری کا ہی ذکر کرتے ہیں ۔ (پنجاب ۱۹۵۱ء سپلیمنٹری)

Glossary

1. He has a family. 2. Afternoon. 3. Topic. 4. He does not change the topic. 5. Got fever. 6. Is suffering from cough. 7. Politics or literature. 8. Excuses himself. 9. Public meeting. 10. Feels their pulse.

Exercise 47

حضرات ۔ آج کے مباحثے[1] میں میری شرکت[2] کی غرض یہ نہیں کہ میں فریق مخالف کو شکست دوں ۔ میری خواہش یہ ہے کہ ہم سب سچائی اور حقیقت تک پہنچیں[3] ۔ آج ہر طرف آزادی ، مساوات اور انصاف کی مانگ ہے اور سچ تو یہ ہے کہ دنیا میں یہی چیزیں کمیاب[4] ہیں ۔ آئیے انہیں اسلام کی تاریخ میں تلاش کریں ۔ اگر ہم تاریخ کے ورق پلٹیں[5] تو ہم دیکھیں گے کہ اسلامی طریق زندگی میں بے انصافی[6] کا سوال ہی پیدا نہیں ہوتا ۔ اورنگ زیب ، باوجود اس کے کہ وہ ہندوستان کا حکمران تھا ،

اپنی روزی ٹوپیاں سی کر[7] اور قرآن نقل کر کے حاصل کرتا تھا ۔ آزادیٔ گفتار[8] کی اس سے بہتر مثال کیا ہوگی کہ ایک معمولی آدمی مجلس میں اٹھ کر خلیفہ سے کہہ سکتا تھا "اے عمر! خدا سے ڈر" ۔ ناصرالدین خلجی کی ملکہ بادشاہ کا کھانا خود پکاتی تھی ۔ اسلام رنگ اور نسل کے فرق[9] کر گوارا نہیں کرتا[10] ۔ چنانچہ بلال رض نے ، جو سیاہ فام حبشی[11] تھے ، خلیفہ کی لڑکی سے شادی کی ۔

مجھے یقین ہے کہ آپ مجھ سے اتفاق کرینگے[12] کہ اگر آج لوگ ان اصولوں پر کاربند ہو جائیں[13] تو نوع انسان[14] ظلم و ستم اور ذلت[15] سے رہائی پا جائے ۔ میرا اپنا خیال یہ ہے کہ اگر اس دنیا کے باشندوں کو امن و امان اور خوشحالی[16] نصیب ہوئی تو وہ اسلام کے ذریعہ سے ہو گی ۔ (پنجاب ۱۹۵۲ء)

Glossary

1. Debate. 2. My participation. 3. Arrive at the truth. 4. Scarce. 5. Turn the pages of history. 6. Injustice. 7. Stitching caps, making caps. 8. Freedom of speech. 9. Difference of colour or race. 10. Does not tolerate. 11. Negro of dark complexion. 12 Agree. 13. Follow these principles. 14. Mankind. 15· Tyranny and humiliation. 16. Peace and prosperity.

EXERCISE 48

شام کا وقت تھا ۔ میں حسب معمول[1] کام سے واپس آیا ۔ میں نے ھاکی اٹھائی اور کھیل کے میدان کی طرف چل دیا ۔ عام طور پر اس وقت میں نہایت ھشاش بشاش[2] ہوتا ہوں اور کام نہایت پھرتی کے ساتھ کرتا ہوں ۔ اکثر میرے پڑوسی مجھے اس وقت سیٹی بجاتے ہوئے بائیسکل پر تیزی سے گزرتے ہوئے دیکھتے ہیں ۔ میں اس گھڑی

کھیل کے میدان میں پہنچنے کے لیے بیتاب[3] ہوتا ہوں ۔ اور وہاں پہنچ کر بائیسکل پھینک دیتا ہوں ۔ اور لپک کر گیند لے لیتا ہوں ۔ مگر اس شام میں طبیعت میں کچھ ڈھیلا پن محسوس[4] کر رہا تھا ۔ مجھ میں روزمرہ[5] کی سی چستی اور چالاکی نہ[6] تھی ۔ میں آہستہ آہستہ بائیسکل چلا رہا تھا ۔ دفعتاً[7] مجھے خیال آیا کہ کھیلنے جانا فضول ہوگا ۔ چنانچہ میں گھر واپس آگیا اور جوتے بدل ، چھڑی ہاتھ میں لے ، سیر کو چل دیا ۔ سڑک پر اس وقت رونق تھی ۔ بہت لوگ سیر کو نکلے تھے ۔ ان میں اکثر آہستہ آہستہ چل رہے[8] تھے ۔ میں چھڑی گھماتا[9] ہوا تیزی سے چلا جا رہا تھا ۔ مگر طبیعت اداس تھی ۔ نوجوانوں کی ایک ٹولی خراماں خراماں[10] آگے بڑھ رہی تھی ۔ یہ لوگ آپس میں ہنسی مذاق[11] کر رہے تھے ۔ میں سڑک کے دوسری طرف ہو گیا ۔

(پنجاب ۱۹۵۲ء سپلیمنٹری)

Glossary

1. As usual. 2. In high spirits. 3. Impatient. 4. Feeling lazy. 5. Everyday. 6. Alacrity. 7. Suddenly. 8. Walking leisurely. 9. Moving the stick. 10. Walking gracefully. 11. Talking in a light vein.

Exercise 49

”تمہاری بہن کہہ رہی تھی کہ تم نے بھی اس نوکری کے لیے درخواست دی ہے“ ؟

”جی ہاں ۔ تنخواہ اچھی ہے ، رہنے کو مکان مل جائے گا ، کچھ سفر خرچ بن[1] جائے گا ۔ سنا ہے سبزی[2] بھی مفت مل جاتی ہے ، کام کچھ بھی نہیں ۔ زندگی آرام سے بسر ہوگی[3]“ ۔

”مگر بھائی یہ تو کافی نہیں ۔ آخر خدا نے تمہیں اس لیے